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ART. I. — *A System of Universal Geography, Popular and Scientific, comprising a Physical, Political, and Statistical Account of the World and its various Divisions; embracing numerous Sketches from recent Travels, and illustrated by Engravings, &c.* By S. T. GOODRICH. Boston. Carter, Hendee, & Co. 1832. 8vo. pp. 920.

GEOGRAPHY, if we include in its etymological sense not only the earth itself, but every thing that it contains, is a subject almost boundless. Its limitations, indeed, are at best indefinite, and are such only as the good judgment of those who write upon it prescribes to them. Consequently we may well suppose that both deficiency and redundancy may take place in the same author. The field being so wide, and what it embraces being liable to such constant change, it may ever and anon be lawfully entered by some new adventurer, and infallibly will be, unless those who have preoccupied it keep pace with the alterations and improvements which are constantly occurring. Geography does not indeed, like history, extend through all time, but it has to watch the vicissitudes which time brings about with it, over all terrestrial space. But by the intercommunity among nations these now become more readily known than in former ages, and it is not difficult for a careful chronicler to keep pace with them.

Mr. Goodrich entitles his Geography "Universal." It is so in a certain sense. It includes all parts of the earth according to its present divisions; but there is nothing in it of Mathematical Geography, or of Ancient Geography. He

calls it also "Scientific"; and it is sufficiently so in regard to the general systematic arrangement; but in respect to the proportion of the parts, and the manner of filling up, it is in some particulars far otherwise. A few of these particulars we shall presently point out.

The author acknowledges that he has "devoted a large space to the United States." His reasons for this are, that "the geography of our country has been overlooked by European writers, and we have ourselves neglected it." These may be good reasons perhaps why a new geography of the United States should be written, rather than that of any other country, but they do not seem to be equally good reasons for giving to the United States nearly two-fifths of the whole number of pages of a "Universal Geography"; and such is the fact in respect to the volume before us. Because others have been parsimonious, and have not allowed us our due portion, it is no reason why a new hand should be so lavish as to give us a double share. Consistency of plan seems to be the most essential thing in a book intended for the use of all; and the disproportion which we find in the volume of Mr. Goodrich, is occasioned not by the fullness of dry details pertaining either to the physical or political Geography of the United States, but by the introduction of a variety of entertaining matter pertaining to the character, manners, and customs of the people, of poetical descriptions of scenery, of philosophical speculation, of accounts of birds and quadrupeds, &c., partly original, we suppose, and partly selected from distinguished writers, native and foreign.

LAKE GEORGE, as every one who has visited it well knows, is very remarkable for the "clearness of its waters, and the beautiful scenery around it." And this Mr. Goodrich has said, as well as all else concerning it which was necessary to his general purpose and plan, in one short paragraph; but he could not resist the opportunity to fill more than two pages by adding a minute and prolix account of the same, from the writings of that great observer of external nature, Dr. Dwight. The FALLS of NIAGARA are celebrated the world over, and our author has given a very good geographical account of them in one third of a page; but six pages are annexed upon the same subject, made up of Mr. Greenwood's very faithful and picturesque description, and two wood-cuts which are not very picturesque. The VALLEY

of the CONNECTICUT RIVER is one of the delightful portions of New England which is worthy of marked notice ; but besides the accounts of the River and the Valley in the chapters upon the several States through which that noted stream winds its way, Mr. Goodrich gives us another page, in the "General View" of New England, upon the philosophy of the alluvial formation of the rich "Interval Lands" which border upon the Connecticut and its tributary streams, and a glowing picture of the scenery. Soon follow descriptions furnished by we know not whom, probably by the author's friend "of established literary reputation" (and by that designation we know him no better), certainly by some poetical coadjutor, — of "Snow Storms," "Trees of Crystal" formed by the congealing of the falling rain, "Thunder Storms," and "Sunset." Lest our author's readers who are accustomed only to the dry common-place of geographers should overlook these *modest gems*, we select one of the number.

"The [thunder] storm rapidly approaches. The sun is now shrouded from the view, and a strange darkness broods over the landscape. The heavens are overspread with thin clouds, sweeping like vultures before the storm, and bending and writhing in the winds which agitate them. But below, on the face of the earth, all is yet hushed, save the muttering of the occasional thunder. It is at this moment, when all nature seems affected with awe, that a sudden flash breaks upon the scene, and appears to rest for a moment like a thick mantle of ruddy light upon every thing around. A sudden darkness follows, and large scattering drops of rain begin to fall ; soon the tops of the trees sway and blow in the invisible wind, and a moment after, the dust and whirling leaves ascend high in the air ; suddenly the eddying particles are dashed back to the earth by the descending torrent. The whole view is shut in by a cloud of water that fills the air. The roof of the house roars like a cataract ; the lightning comes in rapid flashes, and the voice of the thunder at first sounding like a swift chariot rattling in the skies, and again like an earthquake, shaking the distant hills, drowns every other sound." p. 83.

The CHARACTER and MANNERS of the people of the Western States, justly claim a share of attention ; but of nearly eight pages under this head, about five are filled with closely printed notes selected from Flint, and Audubon, and "The Western Review," which consist chiefly, not of

general characteristics, but of accounts of persons and things sufficiently remarkable indeed, yet constituting rather exceptions or insulated examples, which minister to a taste for romance and adventure more than to a desire to come at general results by philosophical induction.

Though there is a good deal more of this kind of filling up, in the geography of the United States than in that of foreign countries; still it is not confined to the former. The description of national characteristics in England, for example, extends much more into detail than a consistency with the general plan of the work admits, making nearly fifteen pages, a great portion of it being with great economy of room condensed into notes, while that of Russia is comprised in a page and a half of the text. Under the same head of "Character, Manners, &c.," when we come to Scotland, besides what is particularly appropriate, we are entertained in twice the amount of words, with a description of a "Drawing-Room held at Holyrood-House by George IV." It was "furnished by an individual who was present," and handed to our author, as if to the editor of a Magazine; and it seems to have been seized by him with the same greediness and grasping clutches, as it would have been by such an editor in the desperation of famine.

The accounts of "Arts" and of "Antiquities" in Italy are too much spread out for a book of Geography of the size of that of Mr. Goodrich, while they are not minute enough for a book of travels.

In the chapter on European Turkey, we find an account of the "Mohammedan" religion long enough for a pretty copious Dictionary of Religions.

Now all this and much else of a similar kind which we cannot stop to point out, though entertaining and very good in its place, savors far more of the "Popular" than of the "Scientific," and shows in our humble opinion a premature eagerness to furnish a large book upon a subject requiring much deliberation and good judgment not only, but much time for a comparison of the parts of the work, in order duly to adjust their proportions, and for a careful revision of the whole.

There is one part of this volume which must appear so prominent, and must be so attractive to every one who turns over its leaves ever so cursorily, that we cannot forbear to

give it a moment's attention. The following remarks of the author in his Preface will explain what we allude to.

"The author has ventured to give a more extensive view of the remarkable animals in different parts of the world, than has been customary [in a geographical work]. He has been induced to do this partly from the opportunity thus afforded for enlivening the pages of the work by interesting details, and partly from a belief that, as a mere geographical topic, they claim more attention than has been bestowed upon them. No perfect idea of a landscape ever can be formed, without imagining the birds that are accustomed to hover in the air, or the quadrupeds that may be seen ranging the fields. The climate of a country cannot be fully understood without a knowledge of the animals which inhabit it; nor can the manners and customs of a people be adequately represented, unless the reader is acquainted with the qualities of those animals upon which many of these manners and customs depend."

No one can doubt the sincerity of the author's intention of "enlivening" his work by the details of which he speaks, and by the accompanying illustrations, consisting of pictures, some of which are very good, and many of which had already served him more than one good turn. The hope of fulfilling this intention was probably a sufficient reason for what he has done. As to the other reasons which he assigns, they do not seem to us remarkably clear, and were not, we conceive, very deeply pondered by himself. The author of a geography has not much to do with imagining or picturing landscapes. If he has, birds are too capricious and evanescent to form a very essential part, and the quadrupeds that belong to such landscapes as are usually seen, are domesticated animals. Yet Mr. Goodrich, while he exhibits in his menagerie a goodly number of wild beasts (for which exhibition we would not be ungrateful), mingles with them neither kine nor sheep, nor those brutes which the Jew hateth. In regard to the aid which we receive from a knowledge of the animals of any country in understanding the climate, we suppose that a bare enumeration of them, like that of plants, would answer all the purpose; and as to illustrations of the manners and customs of a people derived from an acquaintance with the qualities of the animals which inhabit their country, there is a vagueness in the mere hint thrown out by our author that requires a good deal of explanation.

The descriptions of birds and quadrupeds undoubtedly make up an undue portion of the work before us ; and some of these descriptions, the Bison and Grizzly Bear, for example, are abundantly full for a popular book on zoölogy. The first reason which Mr. Goodrich gives for taking up so much room with these descriptions, and indeed the only one which appears to have strength enough to stand alone, should not have prevailed with him. He should not have suffered the "Popular" thus to overshadow the "Scientific" ; he should not have held out those lures in particulars, which draw our attention from the "Universal." He should have felt when he was making so ponderous a book, that he ought not to frame together a misshapen fabric for a day, whose glittering decorations were to divert the eye of the beholder from its infirmities and defects.

There are some things which might have been treated much more satisfactorily than we find them to be, if less attention had been paid to the popular and showy matters, or less room had been occupied by them. In the accounts of several of the United States, for example, very little notice is taken of the origin and occupations of the inhabitants, and of the language of the same. These subjects are left for the most part to the "General View" which is given after each great division of States, viz. New-England, Middle, Southern, and Western States ; and then they are treated with very little distinctness. Indeed there is a great deal of curious matter in political geography, which, according to our notions of utility, should have the precedence of the copious treatment of that part of natural history which so greatly abounds. And since the author devotes so large a part of his work to the United States, —and more than half of it to this continent, he is obliged to condense the ample materials which are furnished by the multiplied European divisions and governments into a space much too narrow to do justice either to their physical or political geography, to say nothing of the other parts of the earth.

Mr. Goodrich, we have reason to think, is deserving of great praise for his industry, and if we can judge from the popularity of some of his books, they must be useful in their kind. But it is impossible for one man to do every thing ; or to do many different kinds of things well almost simultaneously, or in quick succession ; or to execute one great

work well, upon an important subject, without spending much time in planning it, in arranging his materials, and in repeated revisions for supplying defects and lopping off redundances, so as to produce a symmetrical whole. It seems that our author, who cannot have been long exclusively employed on his "*Universal Geography*," had nothing more in view when he "announced the intention of preparing a system of *Universal Geography* for publication, than a compilation from Malte-Brun and Bell. But after bestowing more consideration upon the subject, and when the task was already begun, it appeared that a volume not only different in style and arrangement, but consisting to a great extent of new materials, would be better suited to the public wants. The first plan was therefore abandoned, and an original work was undertaken. The present volume is the result." (*Preface*.)

It is now less than two years, we believe, since our author announced that he was employed in the way he mentions, during which time, besides the change of the plan of the work, he has not been wholly unoccupied in other matters; and whatever aid he may have derived from "an individual of established literary reputation," and from "another not less qualified to acquire distinction," he has not of course suffered their contributions to drop in and assume their place by chance, nor cast off the responsibility from himself. This he cannot do, and the other he ought not. But there is too much appearance of patch-work; the trio have accomplished a good deal and collected valuable stores, but they are not well assorted; there is want of unity. Here is the grave condenser, who gives us his neat summary of the *HISTORY* of a state or nation, and there the poetical amplifier, who pictures the face of nature, and catches at a glance the living manners; and again the busy compiler who, in his eager haste, runs out of breath in following the author of a prolix itinerary to some far-off resting-place. This is not the way for a responsible author to work for his own reputation or for that of his country; and Mr. Goodrich, in this large book of large pretensions, has yet much to do to vindicate both. There was no imperative reason why the work should be accomplished this year rather than the next. His haste appears to have resembled the foolish impatience of one who has long rested quietly under the absence of some

good thing which he has thought he should at some time procure, and is all at once seized with a headstrong desire to possess it; a desire that will heed no obstacle and brook no delay.

We do not wish to encourage any one to take the work out of Mr. Goodrich's hands; but we would have the author of this "System" of Geography, this "Universal Geography," this "Scientific" Geography, make it systematic throughout by giving to every subject its relative importance; make it universal, by regarding the world as if he were a citizen of the world, and by dealing out impartial justice to the several parts, do justice to the whole; and make it scientific by adhering to a method which shall secure him from being led away by any caprices or popular tricks. If he will do this, he will do something to rescue us from the snares of those "trap books," as Miss Martineau calls them, which are multiplying around us. He will do something towards establishing the boundaries of knowledge, which some of our popular books threaten to break up by trespasses upon arts and sciences and miscellaneous things, somewhat akin to those which they are aiming to cultivate, but not the same. If American authors are destined ever to reach a fair competition with English authors, it must be by singleness of devotion to the subjects they treat, till they have mastered them, and not by a hasty, superficial, and premature preparation, merely to anticipate their competitors, and arrive first at the literary fair.

ART. II. — *Advice in the Pursuits of Literature, containing Historical, Biographical, and Critical Remarks.*
By SAMUEL L. KNAPP. New York. J. K. Porter.
1832. 12mo. pp. 296.

THIS work, dedicated "to the Members of the Mercantile Library Association" of New York, is designed to mark out a safe and profitable "outline of miscellaneous reading" for the English scholar. The author commences with salutary cautions concerning the habit of reading merely for amusement, speaks of the necessity of a guiding hand to conduct the unskilful to a useful course of literary pursuits, and points out, in a few general remarks, the influence of

literature upon the social state. He approximates his main subject by a statement of the principal facts concerning the history of the English language ; and, upon reaching the literature of England, he finds the first author of which there are any valuable memorials, to be a poet. This is not a remarkable fact in the history of learning ; for poetry is every where of the earliest growth and most wide spread influence. We have seen it related that one of the kings of Denmark, in the last century, directed his minister in an Eastern realm to make diligent inquiry into its history and philosophy and religion, but not to meddle with its poetry. He could not have committed a greater mistake. For besides its antiquity, it has preserved much of the history and prevalent philosophy of all ages, has been the most powerful instrument in conveying popular instruction, and has embodied the religion and breathed forth the devotions of mankind, not only in the ruder ages of states and kingdoms, but in more enlightened periods of the world.

Mr. Knapp, though he justly maintains that both genius and poetry are to be discovered before the time of Chaucer, admits that this author is fairly entitled to the appellation of the Father of English Poetry. The poetry of Britain received some accessions from the Normans at the close of the eleventh century. But from this time to the end of the thirteenth century the bards of Britain did not reach above rhyming chronicles and metrical romances. Towards the last of the thirteenth century the revival of chivalry, and with it of all the heroic virtues, gave rise to many interesting tales of valor and gallantry. Then fictitious adventures were created by the minstrels, who left behind them the stories founded in historical tradition, and the rude simplicity of the former native language. The imagination of Chaucer, though doubtless excited by the minstrelsy, the fabulous recitals, and the romantic character of the times, was chastened by intercourse with the great and the learned, and by familiar acquaintance as well with the old Latin classics, as with the best writings of France and Italy. Previously to the time of Chaucer, who must have become distinguished as a poet soon after the middle of the fourteenth century, the language of Britain had undergone so many changes that it had as yet attained to little consistency or definite grammatical construction. The Latin language, when the

Roman Empire came to include Britain as well as Gaul, obtained but slight influence over the language of the former, and was supplanted in England, no less than the native language, by that of the Anglo-Saxons. But the language of England was destined to undergo another revolution; for the Norman conqueror, besides the glory of introducing a new language, aimed to complete and put the last seal to his conquest, by requiring all acts, edicts, and pleadings to be published in the Norman French. Chaucer indeed wrote about three centuries after this conquest; but still the materials of which the language was composed were exceedingly heterogeneous, and, whatever advances it had made, it was still in a rude, uncultivated state. Chaucer did less than might have been expected for its improvement, as we should judge from the gleanings which have been preserved of other writings, in prose, nearly contemporaneous. There is in his compositions a mixed phraseology more unnatural, probably, than what was forced upon him by the state of the language when he wrote, if not bordering upon affectation. It is difficult, however, to form a very precise judgment in the case; for so little can be gathered of the literature of his times, that Chaucer himself is generally referred to for ascertaining the condition of the English language at the period in which he wrote.

As we have spoken of the first great English poet, after the revival of learning, who is noticed by Mr. Knapp, we mention the last who appeared before the reign of Elizabeth, namely, Surry. Between his writings and those of Chaucer, about a century and a half must have passed. During this time the English language underwent a great revolution, and advanced rapidly toward that state in which it became in a good degree permanently fixed. Surry, when he was first admitted into the collections of the English poets, in Anderson's "Complete Edition" of the same, was placed next in the order of succession to Chaucer. He appears to have been a student in the Italian school; but his songs and sonnets are more natural and unaffected than those of his masters, and in regard to the metaphysical cast, in the learned allusions and elaborate conceits of the old Italian poets, there is only a faint resemblance.

We here quote one of the short pieces of Surry, and none of them are long, to show how free it is from obsolete

phraseology, and how nearly the English language had then approached to its present state.

The subject of these pleasant verses is thus expressed :

"How no age is content with his owne estate, and how the age of Children is the happiest if they had skill to understand it.

"Layd in my quiet bed, in study as I were,
I saw within my troubled head, a heap of thoughts appear,
And every thought did shew so lyvely in myne eyes,
That now I sight, and then I smilde, as cause of thoughts did ryse.
I sawe the little boy, in thought how oft that he
Did wish of God, to scape the rod, a tall young man to be ;
The young man eake that feles his bones with paines opprest
How he would be a riche old man, to live and lye at rest ;
The riche olde man that sees his end draw on so sore,
How he would be a boy againe to live so much the more.
Whereat full oft I smylde, to see how all those three,
From boy to man, from man to boy, would chop and change degree.
And musing thus, I think, the case is very strange,
That man from wealth, to live in wo, doth ever seke to change.
Thus thoughtfull as I lay, I sawe my withered skyn,
How it doth shew my dented chewes, the flesh was worn so thin,
And eke my totheless chaps, the gates of my right way,
That opes and shuttes, as I do speak, do thus unto me say ;
The white and horish heres, the messengers of age,
That shew like lines of true belief, that this life doth assuage,
Biddes the lay hand, and feele them hanging on thy chin.
The whiche doth write to ages past, the third now coming in ;
Hang up therefore the bitte, of thy yong wanton tyme,
And thou that therein beaten art, the happiest life defyne :
Whereat I sighed, and sayde, farewell my wonted toye,
Trusse up thy packe, and trudge from me to every little boy,
And tell them thus from me, their time most happy is,
If to their time they reason had, to know the truth of this."

The prose writers of the same period are duly noticed, Wickliffe being the prominent one at the beginning of it, and Sir Thomas More at the close.

In the reign of Elizabeth, which forms one of Mr. Knapp's periods for the grouping of authors, the poets if not paramount, maintain an equality of rank among the greatest men in the realm of literature. If such an elevation belong not to Spenser and Shakspeare, by the side of Bacon and Raleigh, there is nothing settled by public opinion and general consent. But we cannot follow Mr. Knapp in his criticisms and biographical remarks upon these and other distinguished authors of Elizabeth's age, nor upon those who succeeded. Some of the biographical sketches are very brief,

and the criticisms very general. The remarks upon some of the most distinguished poets, both of elder and recent times, are followed by extracts from their writings; but they appear to be chosen merely as specimens, without any critical remarks, and without being intended to illustrate any of the general remarks upon the characteristics of the different writers. The decisions of our author, as might well be supposed, upon the qualities of different poets, being partly in matters of taste in which no one is infallible, seem to us a little wide of a true estimation.

Cowley, for instance, is pronounced to be both "learned and tasteful. His measure is accurate, and his rhyme easy and sweet. He was the most mellifluous of all the tuneful throng." p. 66.

Here are points in which different readers might be expected to coincide pretty nearly in their judgment. But we cannot agree with our author; we have read Cowley with different eyes, and listened to him with different ears, and judged him by a different standard of taste. He is a poet marked by great peculiarities, of a vigorous and acute intellect; but either from affectation of singularity, or from perceptions of beauty in the objects around him radically different from those of other men, he often appears studiously unnatural. With an eccentricity peculiarly his own, he forced into the service of the muses, whatever was his subject, images the most remote from the moral qualities to be illustrated, and conceits the most difficult to be elaborated into any tolerable resemblance of the prominent object. Nor does he seem to us to make much atonement for his artificial and vicious taste by felicity of expression or skill in versification. His lines are often harsh and irregular, without cæsural melody, the accent at war with the prosody, and the rhymes false or ill chosen. Still he is a poet; and however obscure and far-fetched are his comparisons, and however extravagant his conceptions, yet he does here and there, by his excessive love of novelty and continual effort for uncommon illustration, seize on a beauty new to his art, or discover combinations so original that we are compelled sometimes to place him among the highest order of wits.

Among his "Copies of Love Verses," as he calls them, collected under the general title of the "Mistress," we

should expect to find, if any where, the proofs of delicate taste, with "mellifluous" expression, and illustrations bearing some analogy to natural emotions. But what shall we say of the following conceit about his own heart?

"The wounds are many in 't and deep,
Still does it bleed and still does weep.
Whosever wretched heart it be
I cannot choose but grieve to see.
What pity in my breast does reign!
Methinks I feel too all its pain:
So torn and so defaced it lies,
That it could ne'er be known by th' eyes.
But, O! at last I heard it groan
And knew by the voice it was my own."

Or of this?

"I chose the flourishing'st tree in all the park,
With freshest boughs and fairest head;
I cut my love into his gentle bark,
And in three days behold 'tis dead.
My very written flames so violent be
They 'ave burnt and withered up the tree."

None of these extravagances and a hundred others that might be selected, will be pronounced to be conceived in good taste, or expressed in good versification. Still less will they be mistaken for the movements of real passion. Strained metaphors, and learned comparisons, and extravagant hyperbole can never appear natural where the affections are chiefly concerned; and however well they may display the knowledge and ingenuity of the scholar, they are no proofs of the inspiration of the poet.

Mr. Knapp's brief tribute to Thomson is well bestowed and beautifully expressed.

"To Thomson we are indebted for much pure delight and instruction. He was as amiable as it is possible for man to be in this world of evil. He sung the Seasons as man has viewed them and enjoyed them ever since they began to roll; yet the reader wondered that he had not felt them and enjoyed them precisely so before. He did not live long enough to give the world the mellow fruits of the autumn of life; those we have were summer productions, grown under genial suns, of beautiful colors, and of excellent flavor. His 'Castle of Indolence' is superior to Ariosto's 'Grave of Sleep'; its images are more

natural, and the partial activity is better than the reign of silence. His 'Temple of Liberty' is full of all that is elevated in sentiment and praiseworthy in history. The bright examples cluster upon one another, and the songs of freedom are grouped with true poetical power." pp. 85, 86.

To Cowper we do not think him equally liberal of praise.

"Cowper and Sir William Jones can hardly be said to have belonged to the first class [of poets] nor exactly to the second. Cowper had taste and talents with highly respectable acquirements. Some of his poetry is sweet, and all of it honest and moral. The readers of his poetry always rise from the perusal of his grave poems with improvement and delight. There is a perfume in virtuous thoughts that lasts long, and never entirely perishes. Cowper preaches admirably in verse." p. 119.

Mr. Knapp does not of course in these remarks adopt the classification of Warton, whose first class includes only Shakspeare, Spenser, and Milton. But if our author's first class includes many others, we should dissent from his judgment upon Cowper's merits, which appear to us to be set forth quite too coldly. His "Task" abounds in rich and highly original passages, moral, satirical, and descriptive. Though his writings are sometimes deformed by morbid sensibility, yet in general they are true to nature; and his piety, though it sometimes partakes of a gloomy cast, often expands into those ennobling views of the relation between heaven and earth, which display the highest moral grandeur. If the diction and sentiment of English poetry had previously been corrupted by exotic refinements, and wit had gained the ascendancy over dignity and pathos, Cowper, far from being sullied by modern degeneracy, did much to restore the native purity of the art and to throw off the restraints of custom and fashion. His plain English idiom and phraseology (sometimes it may be a little too homely) has been mistaken for vulgarity, and his occasional sacrifice of melody to strength for unpardonable negligence and harshness. We must admit that in his longer pieces in rhyme there is a blamable remissness, which may be compared to that kind of ease in social life which borders upon ill-manners, and which is atoned for only by high moral and intellectual excellence. The tendency of his poetical writings to ameliorate the moral and social state is not incidental; it is the result of benevolence founded in good principles, and sympathy with good

men. Every thing is practical, resulting from nice observation and a discriminating judgment, adapted to real, not to ideal life. If his piety is sometimes gloomy and his theoretic religion bigoted, we should rather commiserate him for his mental malady, than reproach him for the sentiments and reflections which were its unhappy results. The playfulness of good humor which he displayed at times, bears sufficient testimony to the kindness of his temper and the simplicity of his character.

We cite one more example of Mr. Knapp's biographical sketches and criticisms, which is much to our liking. It was written while the subject of it was upon the verge of the grave, and it is a good memorial of a good man and a great poet.

"Crabbe is now an old man ; his life has been one of professional duties and of great virtue. He has had no eccentricities or aberrations. His life exhibits nothing for the world to censure or deplore. He is now almost an octogenarian, and the muse has inspired him, perhaps, as long as she will. His works are both admirable and novel. He truly took a new pathway to fame. His portraits are mostly from humble life—he has shown their [?] vices and their virtues. The world had heard enough of their vices, but few in the reading circles had been taught their virtues. His profession had made him acquainted with both. He could read their hearts, and he has delineated their character most faithfully. It is one of the facts in the history of man, that his affections may be purified while his mind is only partially enlightened. This fact was known to the careful reader of human nature, but had in a great measure been overlooked by the poet. Agreeable images suited the poet best, or if not those at all times, striking incidents, he thought, seldom occurred in the lives of the humble, or if they did occur, they were not likely to be noticed. Crabbe probed deep, and gave an honest account of the misery and anguish, and the sources of joy of the poor. His works are yet to be more known and admired than they have been, for in time the poor will read them, which is not the case now. He who softens the anguish of the wretched, or suggests to them any method of ameliorating their condition, is a benefactor of mankind. Crabbe will go down to posterity as a moralist and a poet together, and one too, that the church may be proud of. It may be said that the poor had no poet until Crabbe arose. He has given their sorrows and their joys without one particle of coarseness. Those his Saviour cherished

he has portrayed, and like him he has taught them to hope for another and a better world. . . . Crabbe has asked no honors and received no distinctions for his services, except such as the public awards to merit. He has, in imitation of his divine Master, washed the feet of his disciples and prepared himself for the burial." pp. 137, 138.

In looking at what we have written we find that we have touched mainly on the poets, and those few in number, among the multitude of authors who are noticed by Mr. Knapp. In regard to the prose writers there is not so much debatable ground, and he has performed a good office by bringing them into view, no less than by his accounts of the poets.

The latter part of our author's work goes back to the ancient classics. The amount of what they accomplished for the good of mankind as poets, philosophers, orators, and historians, is briefly estimated, and some extracts from the writings of the poets and orators are presented to the English reader in translation. The work then comes down again to more recent times, indicating in its progress the important eras and periods in history, and the means of access to it till it reaches the maritime discoveries of the fifteenth and sixteenth centuries, and the subsequent colonization of our Atlantic States. It closes with pleasing and patriotic visions and prophecies of the future in regard to our own country; of times of greater and truer glory, of increased knowledge, of purer happiness.

On the whole, there are in this book, as may be inferred from what we have already said, the elements of a valuable work. The author had originally a more extended plan, and had engaged a coadjutor for its accomplishment; "but on consulting those wise in publications, they discouraged the enterprise." There is a good deal of inequality in the style of the work; one of the prevailing faults of which is the too frequent occurrence of sententious propositions sometimes solitary, and sometimes antithetically balanced. Here and there we find a word which is either unauthorized or offensive. *Stock* as an adjective, as *stock play*, is a cant word which we had supposed to be confined to stage actors, and therefore we are sorry to meet with "stock works" or "stock books" in a work upon the pursuits of literature. "*Whettens* the appetite" excited our curiosity. We find no

authority for the verb. These are small matters indeed; but it is owing to vigilant eyes which have from time to time been abroad in the land, that so little occasion offers for recurring to them.

ART. III. — *Outlines of Phrenology*. By G. SPURZHEIM, M. D. of the Universities of Vienna and Paris, &c. *Being also a Manual of Reference for the Marked Bust*. Boston. Marsh, Capen, & Lyon. 1832. 12mo. pp. 96.

THE subject of this little volume is particularly interesting among us at this time, in consequence of the residence of the accomplished author in this vicinity. The greatest living master of the science of Phrenology, as it is called, will, before our remarks shall reach the public, have completed his course of lectures upon it in our metropolis and at the place of our University, and probably have gained many disciples. Our object now is, mainly, to give as briefly as possible, the substance of these "Outlines," which are merely elementary, so far as they pertain exclusively to the leading subject.

The name, Phrenology, is a substitute for the former well known and on the whole more descriptive but less pleasing name, Craniology, which was first used by Dr. Gall and his immediate followers to denote the connexion supposed to exist between the shape of the cranium, and the animal propensities and passions and intellectual faculties. Dr. Gall's theory at first consisted in generalities, deducing from an outward resemblance in the heads of a certain number of persons, common properties in their dispositions and in the character of their minds. But finding himself so often deceived, he set himself to work by the analytical process; collected a great museum of skulls of man and other animals; and by devoting himself to the peculiar organization of the human head, assisted by comparative anatomy in relation to the same part, he became the author of a system which has made a great noise on the Continent of Europe and in Great Britain, and is destined probably to add a prominent topic for the discussions of speculative men in this portion of the great Western hemisphere.

Considerations upon the nature of the mind Dr. Spurzheim gives up to metaphysicians and theologians. His first important thesis is, in regard to his own system, that "The brain is the organ of the mind." The belief of this is so common among reasoning and thinking men, and so generally taught by modern physiologists, that we pass over all metaphysical objections, and admit that the principle of reason is connected with the brain.

"The second principle of Phrenology," says our author, "is, that the mind manifests a plurality of faculties, each individually by means of a peculiar organic apparatus. Phrenologists name *faculty*, each species of feeling and thinking; and they give the name *organs* to the apparatus by means of which the faculties of the mind are manifested." p. 10.

Here we come to hypotheses, where the anti-phrenologist braces himself up for resistance, and watches every movement of the system-maker. It is not pretended by the phrenologist that the anatomy of the brain throws any light upon its functions; but he does maintain with our author, that "the size of the cerebral parts have a relation to particular mental manifestations"; and hence follows "the third principle of phrenology, that, in *the same individual*, large organs show greater, and smaller organs show less energy." p. 12.

Still, however, though the size of the organs indicates the energy of their functions, they are subject, very conveniently for the system, to various modifications affecting their degree of activity: "Their internal constitution, their exercise and mutual influence also contribute to this." But "the size and form of the brain and its parts may be determined by the size and form of the external head." This our author considers sufficient, as a general proposition, without thinking it worth while to bring "minute differences" into the estimate; though he acknowledges, that the subject is not without its difficulties. It certainly has its objections on the part of its subjects; for however willing we may be that philosophers should indulge their innocent dreams of a *sensorium commune*, an imaginary point of the brain, the seat of all intellect, or of the abiding-place of the soul in the pineal gland, we are not willing to carry about with us the external marks of Cain or Ishmael. It is true, that Dr. Spurzheim has relieved the system from something

of the horror with which it was attended as promulgated by Gall.

"Gall, it is true, was right in stating that in *inveterate* thieves and murderers certain portions of the brain are large, but he erred in speaking of an organ of theft and of another of murder, because the primitive faculties which lead to such criminal actions are not given for that commission; though they may be abused like every other primitive power." p. 14.

The difference between Dr. Gall and Dr. Spurzheim in regard to the names of the organs, is not so great perhaps as would appear at first sight. In strict phrase, destitute of adjuncts which rather darken than illustrate it, the difference in one case before us may be expressed thus; — an *organ of murder*, — and an *organ of murderous propensity*; a difference by no means so great as that between *cat* and *puss*.

We next come to a very important proposition, which however is not followed out in detail, namely, "Phrenology is established by observation and induction." p. 18.

This sweeping proposition is followed by several others which do not seem to advance the author far in the establishment of his system, till we come to the eighth and last: "The existence [of a faculty] is placed beyond doubt, if its peculiar organ be made known by repeated observation." p. 19. This does not appear to us to be expressed with that caution and logical accuracy which we might expect from one who would overthrow all the existing systems of intellectual philosophy. The existence of a faculty may be placed beyond doubt, if its *supposed* organ be made known by a *sufficient number* of observations to *ascertain the necessary connexion between the organ and the faculty*. This is as far as we can go, and as far as true philosophy will carry us; and though we may seem to have expressed ourselves circuitously, we should have to take a much wider circuit if we had to examine some millions of men or of well identified skulls to verify the organ of Destructiveness or Combactiveness, when we could so promptly provoke a person possessed of these *faculties* to aim his poniard at our breast, or level his club at our head. This of course is a mere illustration; but it shows the difference between a practical path-way to knowledge, and that through a labyrinth in which there is

no "clew of heavenly thread" to connect the material with the invisible.

We now come to a part of the "Outlines" in which the physical and metaphysical are mingled;—in which the same name is given to the faculty and to the organ; but the substance of the remarks consists of analyses of the passions and affections, of moral and intellectual qualities, throughout which the reader is to bear in mind that there is a distinct organization for each. Gall made no allowance for degrees and modifications in the display of the primary powers. He regarded it as sufficient to fix the places of the several organs corresponding with the order of his descriptions. Dr. Spurzheim thinks him faulty in this, and adopts a different method, which he thus describes :

"Admitting different modes of action in the special faculties of the mind, I conceive it possible to divide, and to classify them according to their primitive functions. I arrange the mental powers into two orders;—a division admitted from the remotest antiquity, and known under the names *soul* and *spirit*; moral and intellectual faculties;—understanding and will;—heart and head. I prefer designating them respectively,—feelings and intellect, or better by the terms *affective* and *intellectual* faculties.

"Both orders then may be subdivided into several genera, and each genus into several species. Certain affective powers produce desires or inclinations only, the activity of which in animals is called instinct. These I denominate by the general title, propensities. There are other affective powers which are not confined to mere inclination; their actions have something superadded that may be called *sentiment*. All propensities are common to man and animals, but the sentiments—the title I propose for the second genus, are partly common to man and animals and partly proper to man.

"The second order of mental powers is destined to make us acquainted with the existence of the external world, and to cognize the physical qualities of objects and their relations. I call the faculties included in this order *intellectual*, and subdivide them into three genera. The first comprises the functions of the external senses and of voluntary motion;—the second, those of the internal senses which make man and animals acquainted with external objects, their qualities, and their relations. These powers may be called *perceptive*. The third genus comprises the faculties which act on all the other sensa-

tions and notions, and these I name *reflective* faculties." pp. 20, 21.

The author thence proceeds to the species, which are in all thirty-five. The seat of all these, in their respective organs, is definitely fixed, and with as much confidence, as if it were a matter of absolute knowledge. Dr. Spurzheim is very quick also in fastening upon coincidences of various kinds which seem to corroborate his system. *Combateness* or propensity to fight "depends on a portion of the brain, situated at the posterior inferior angle of the parietal bones, behind the ear and above the mastoid process."

"The heads of courageous men and animals," says our author, "are much developed between and behind the ears. It is remarkable, that the ancient Greek artists have given to the heads of their gladiators the greatest mass of brain in the situation of the organ of combateness." p. 34.

Again,

"The organ of this sentiment [self-esteem] is placed at the top or crown of the head, precisely at the spot from which the priests of the Roman Catholic church are obliged to shave the hair." p. 41.

At the close of the first order, embracing, in one general division — namely, *feelings* or *affective faculties*, — animal propensities, sentiments common to man and animals, and sentiments proper to man, Dr. Spurzheim remarks:

"Thus, positive facts prove, that the affective powers of the mind are numerous, and that each of them is manifested by means of a particular portion of the brain. These faculties, it is also to be remarked, act spontaneously by their own inherent and internal power; they are, farther, involuntary and quite independent of understanding, the light of which they require to act to good purpose, for by themselves they are blind." p. 51.

This passage commences with the form of an inference, which is wholly out of place. Positive facts may prove all that the author states; but no facts, or next to none, are advanced; we have only the *Ipse dixit* of the phrenologist; and no one, we will venture to affirm, can read his bare, extraordinary statements with gravity, with a sober countenance, who has not been wooed and won by the engaging lectures of the

author, or prepared to restrain his risible muscles by his existing prejudices in favor of the system. We have no sympathy with hypercritics, no taste for *splitting hairs*; but we find it impossible to reconcile the *dicta* which we have just quoted respecting the *affective* faculties. They "act spontaneously, by their own inherent power;" they "are involuntary and quite independent of understanding;" "they are blind," in the favorite phrase of the author. Now by what miracle of phrenology or neology that which is spontaneous, possessed of inherent power, involuntary, independent of understanding, and blind,—can come to act by constraint, by a will not its own, and independent of itself, and with a sight imparted, which would be as useless as eyes to an oyster, is utterly beyond the ken of the miserable pupil of a dialectic and metaphysical school, or a disciple of much abused common sense. But without such a miracle the system is one of as pure fatalism as the invention of man could devise. For call the organs of the faculties by what name we will, whether organs of murder, theft, &c., with Gall, or of destructiveness, acquisitiveness, &c., with Dr. Spurzheim, if these faculties are blind, independent impulses, what have they to do with moral means and religious sanctions? We may seem to take up the matter too gravely, and we should feel some misgivings if it were a mere abstract subject, merely personal in regard to one who holds peculiar doctrines. We know that visionaries are commonly amiable men, and frequently men of genius, and that they are the last to perceive the pernicious consequences of their theories; but this does not render their doctrines innocent. We know too that in the case before us there are many make-weights ingeniously contrived to restore the moral balance; but it is not always so, and it sometimes requires a skill like that of the contriver to search them out and produce the true equipoise. We feel here the want of such an *autocrat* as Comparison is described to be among the intellectual faculties, whose essential prerogative it is to "compare the functions of all the other primitive faculties," "to produce discrimination," "to establish harmony among all mental phenomena." Such harmony exists perhaps as often and to as full an extent, in the affective faculties as in the intellectual. Will not a similar *imperium in imperio* be discovered by phrenology, which is to account for every thing?

Dr. Spurzheim's physico-metaphysical classification and enumeration of the faculties and corresponding organs is very ingenious, but we trust is not yet exhausted. Some little nooks and coves in the cranium will yet be found, we presume, for curiosity, theory, discrimination, &c., though we acknowledge it has been pretty thoroughly explored, and that a great many subordinates and negations are comprised in the primitive faculties, which may leave less for discovery than we should at first sight suppose. The science, however, seems to have been progressive hitherto, and may not yet have arrived at perfection. Still, however, it is in our author's opinion so far advanced and so well established, that in the conclusion of that part of the work before us which treats of the faculties and their organs, he feels authorized to chide and challenge those who disbelieve or oppugn its doctrines, with more boldness than is commonly manifested by the heralds of small sects.

"The primitive powers and their respective organs, being demonstrated by observation and induction, never will be rejected by reasoning; they must be admitted as the will of *Him* who made every thing. This is the only answer to be given to those who, either from timidity or improper motives, take up objections to Phrenology. Let them understand themselves when they say their prayer, '*Thy will be done on earth as it is in heaven*,' and in acknowledging the functions of the brain they will submit to the laws of the Creator." p. 72.

The last quarter of the book is chiefly a defence of phrenology in the way of answers to certain objections made against it. The author maintains that it is not contrary to morality and religion; that, in accordance with the opinion of Bishop Butler he believes "there is a much more exact correspondence between the natural and moral world than we are apt to take notice of"; that the phrenologists, in saying that each of the faculties of the mind "manifests itself by means of a peculiar portion of the brain, are no more materialists than all anatomists, physiologists, philosophers, and moralists, who admit the mind's or soul's dependence on the whole of the mass of the brain or even on the whole body. They do not maintain that there is nothing but matter, they declare belief in the existence of mind, though they make no inquiry into its nature, and they only understand by the expression *organ*, an instrument by means of which some faculty makes itself known." pp. 74, 75.

The author also disclaims fatalism any farther than that term applies to our constitution as derived from Deity in contradistinction from our own choice; any farther than we are made by our Creator what we are.

"Phrenology," he says, "teaches that the number and nature of the affective and intellectual faculties are determined by creation, that their manifestations depend on bodily conditions, that they may be more or less perfect according to the existence or absence of these conditions; that for this reason the powers of the mind occur distributed of different degrees of excellence, and all act according to determinate laws." p. 76. "Hence," he says in the conclusion of this topic, "according to phrenological views, natural morality depends essentially on the faculties proper to man; whatever is done in conformity with their dictates is morally good; whatever is done in opposition to their voice, is morally evil." pp. 81, 82.

We should undoubtedly exercise the utmost delicacy in regard to the inferences which a writer draws from his own theories and reasonings, so as not to charge home upon him any inferences that he disclaims. But there is no want of delicacy in pointing out the weakness or fallacy of his reasoning, or in showing that his inferences amount to something more or less than, or something different from, those which he himself draws.

In regard to materialism, there does seem to us to be an essential difference between the philosopher humble and wise, or the thorough anatomist, who thinks that there is a mysterious, unknown, undiscovered, and temporary connexion between the sentient principle and the brain, and the bold phrenologist who professes to demonstrate that each faculty depends on a separate organ of the brain; who undertakes to prove this with the same certainty as if it were a mere physical demonstration; who, instead of perceiving in the moral and intellectual man a system of checks and balances, which is illustrated by observation, experience, and consciousness, — finds only a machine of counteractions going on without any governing principle; who pronounces all the "affective" faculties to be involuntary, blind, independent of the understanding, — faculties therefore which cannot be guided, or led, or forced, because they are destined to hurry on in their own, natural, headlong career; which cannot be enlightened, not only because they are blind, but

because they are not within that part of the system of which the understanding is the great luminary. If this do not constitute a difference between phrenologists — and anatomists, physiologists, philosophers, and moralists who disclaim materialism, we give up all pretences to the power of discerning distinctions.

The author's defence against the charge of fatalism appears to us to be even more lame than that against materialism. If the powers of the affective and intellectual faculties are determined by creation, and if all of them act according to determinate laws, and not only their existence but their degrees and extent depend on a multitude of independent organs into which the brain is divided, a small portion of it being *intellect* and constituting organs of fourteen different faculties, and far the larger part of it being *feelings* and affording the separate residences of twenty-one affective qualities, all independent of the *understanding* or intellect, what is wanting to compel persons of mere common sense to pronounce the result of such a theory concerning the constitution of man to be fatalism, absolute fatalism? It is true, that the author throws in some salvos about free will, and says too, that all the faculties given to man are not active, and "none of them drives irresistibly to action." To speak of free will in successful combat with passions or affections not only involuntary but also independent of every thing else, is as great a mystery, according to our poor comprehension, as that map of the cranium or brain which opens such marvellous discoveries in our physical and moral fabric. Besides, this free will comes in by the by; we find no organ of free will in the wonders of this new creation as it were, unless it be firmness, the "effects of which are often called will, and those who have it strong are prone to say *I will*; but their will is not an act of reflection, a condition necessary to free will and liberty." Truly it is so, and it seems to be one of the oversights belonging to the system, that free will hangs upon it so loosely, being commonly altogether thrust aside and severely maimed; and it comes in here and there as a poor, halting, impotent auxiliary in the last extremity.

In the whole system of Dr. Spurzheim, Phrenology is made a sublime personification, whose empire is undivided, and whose person demands universal homage. This sove-

reign in the realm of science levels at a blow all the achievements of mere mental philosophy, and prostrates all its existing nomenclatures. There are no such primitive or fundamental powers as Memory, Imagination, or Judgment. "Phrenology is a new system of philosophy founded on observation and induction, and on the invariable laws of nature." These invariable laws, however, are not, it should seem, without exceptions. He who commits wilful murder should, according to these laws, have the organ of destructiveness strongly developed; but if this organ is not remarkable, that of *acquisitiveness* will answer the purpose, which will account for murder as well as for theft. Indeed acquisitiveness is a very comprehensive faculty, — being nearly allied to the truth declared by the Apostle Paul, that "the love of money is the root of all evil."

Besides being the only system of true philosophy, "Phrenology is the foundation of a sound doctrine of insanity." It is therefore enjoined upon medical men especially, who are charged with criminal neglect of this science, to investigate its laws, "since it is evidently impossible to conceive just ideas of pathology or of diseased actions without previous knowledge of the functions in a healthy state"; it being understood that "knowledge" of these matters is not to be mentioned among the possible things, without knowledge and practical belief of Dr. Spurzheim's system. Now it has fallen to our lot to know three physicians who have been eminently distinguished by their success in the treatment of insanity, ay, and of phrensy too, though they would have been esteemed sorry phrenologists by our author. Indeed, it is impossible for us to perceive how the peculiarities of this new philosophy could have afforded them any aid in their practice; for we do not find that its champions, as confident as they are of the situation of the organs in which the various faculties whose functions are to be studied reside, pretend to know any thing of the *how* and *why*, in respect to results. When combativeness degenerates or rises (we do not know which is the right expression) into such madness that he who is possessed by such a demon challenges or assaults every one whom he meets; when acquisitiveness takes such a grasp upon a man, that with abundance and affluence he imagines himself impoverished and ready to perish by starvation, we readily concede, that if phrenologists, by

their unquestioned knowledge of the particular organs, could so reduce them, or restore their healthy action by topical applications, as to affect the diseased organs and no others, we should have some insight into the benefits accruing from their knowledge. Will they tell us what other process can magnify their mysterious art? There certainly can be no such magic or incantation wrought by the *abracadabra* of philosophical names.

Finally, "Phrenology guides our judgment in social intercourse," and "is the basis of education." We are not enlightened on either of these subjects, if we regard phrenology in the peculiar technical sense of its teachers. We do not see that it superadds any thing, in these respects, to wary observation and experience, or that it affords any substitute for pure ethics and well-reasoned intellectual philosophy.

ART. IV. — 1. *The Child's Book on the Soul*. Parts First and Second. By Rev. T. H. GALLAUDET, Late Principal of the American Asylum for the Deaf and Dumb. Hartford. Cooke & Co. 1831. 2 Parts. pp. 128, 157.

2. *The Youth's Book on Natural Theology, illustrated in Familiar Dialogues; with numerous Engravings*. By Rev. T. H. GALLAUDET, Late Principal of the American Asylum for the Deaf and Dumb. Hartford. Cooke & Co. 1832. 12mo. pp. 248.

THE name of the respected author of these books will insure for them a favorable reception. At a time when so much is done to profit children, we look upon every new effort, not with fear lest, among so many methods of instructing them, parents and teachers will fail of securing to themselves a definite method; nor with jealousy such as competition in many other things awakens in the public mind; but with an anxious interest to discover in the midst of the suggestions of a thousand busy thinkers some new principles for the benefit of those who teach, and at the same time for the improvement of our mental philosophy. For we hold that a child's mind presents a most favorable, while it is the most attractive, subject for the eye of a mental philosopher. Often, when we have been listening to learned discourses upon

Eloquence and Gesture, have we been refreshed to watch, unobserved, the motions of a little boy in the streets, as he harangued his playmates. No treatise of Rush, or Chironomia of Austin, could impress the power and beauty of the voice or hand like this unconscious eloquence. The Delphian Oracle said to Cicero, when he inquired the secret of true eloquence, "Study nature." Though it may be true that nature fully developed presents the only form for correct analysis and just deductions, it is also true that youthful nature contains principles, like seeds and petals, in a state of simple and unperplexed existence. He, therefore, who watches the movements of a child's mind, or philosophizes upon the intonation of his voice, and the untaught action of his arm, will arrive at first principles with comparative ease; and, if he be a good man, with inexpressible delight. If, when we speak in public, while in understanding we should be men, we could be children as to simplicity, earnestness, and singleness of aim, we should realize all that was intimated to the Roman orator by the famous oracle.

And how beautiful to watch the first unfoldings of a Mind. Truth, like the kingdom of heaven, requires that its votaries become as little children. What employment can better soften the voice of worldly wisdom when it boasteth great things in the soul, or make the feelings amiable and such as the wisdom from above inspires, than to live in converse with the soul of a child, and feel its influence, recalling the spirit, which men and books have wearied, to the freshness and the dew of youth. We hail the remarkable attention which is paid of late to young minds, as an assurance that the age will grow young in feeling, while it grows old in years. But let us guard against empiricism; let us not be taken with every promise of speedy culture whereby many books and systems would recommend themselves to the public choice. We have been much concerned in seeing that parents and teachers have considered the acquirement of names and definitions and *memoriter* knowledge as the chief end of instruction. Has not this been a great defect in the elementary schools? Such books as the "Intellectual Arithmetic" of Colburn are well fitted to make children exercise something more than recollection, and to strengthen all their faculties. Many are in love with a certain rail-way system of teaching, which first overloads the youthful mind, and then attempts

its swift conveyance into premature manhood. We happen to think this moment of a little rail-way in a neighbouring town, where children ride for pleasure, and thus learn the principles on which this wonderful invention of modern times is constructed. Thus let system-makers turn amusement for children into instruction; but let them forbear to apply the principles of this iron and steam generation to the developement of a child's mind.

The books of Mr. Gallaudet have encouraged us in the hope that the efforts of those who write for the young will assume a more reflective nature than heretofore. The object of the first book here named is to teach a child that he has something within him superior to the body, and to inanimate nature, — a thinking, immortal soul. We were much pleased with the professed object of these books as soon as we saw then announced. If in reading them we have felt that they were not in all respects what we could wish, there is every thing in our high consideration of the author and in the extremely difficult nature of the task which he undertakes who writes for children, to make us submit our suggestions with great deference.

The book on the Soul consists of short conversations between Mrs. Stanhope and her son Robert. We felt it to be something of a fault that the conversations are broken off abruptly. In the midst of a very interesting train of thought, and just as the little boy seems to be apprehending an important principle, the mother interrupts him with "We have talked enough now, my son; it is time for you to go to bed." The author evidently endeavoured by this means, and by working in the appearance of a petty plot, to give the subject a cast of reality; but if the teacher should not happen to be tired at the same time with Mrs. Stanhope, or if bed-time for the young learner should not coincide with Robert's, these breaks in the story would injure its effect.

One or two instances occur of that almost inevitable fault in books for children, — the use of thoughts which were intended as childlike, but are really childish. There is no reason why a boy who can talk with his mother about the soul should be made to say any thing which is not sensible. In the biography of a child it would be interesting to friends that all his little sayings should be kept; but in a book intended for the instruction of children, where a ficti-

tious child is made to ask questions for their benefit, it is a reflection upon their understandings for him to act like a baby. There is much of this kind interspersed through the books, which no parent or teacher would hear a child read more than once without being sick of the dialogue method of giving instruction. We never liked it; narration is much better; for many superfluous and tiresome questions are asked in a dialogue, and remarks are sometimes made, which are very pert and also affected.

We felt in reading the book that the author had taken a method of teaching the existence and nature of the soul which would make a child think that the soul is a material thing, only that it has more properties than any other form of matter. He takes a pebble, and shows the child many qualities which he and the pebble have in common, and then, by referring him to his consciousness, shows that he differs from it in many respects, and that in those respects he has a superior nature. The process is long; the inductions more philosophical than a child would be apt to make, or remember if made for him. This, in a less degree, is also true in regard to the "*Book on Theology*." It contains many definitions very happily discriminated, and abounds in useful facts respecting organized life in all its forms; but the effort which the child in the dialogue makes to understand and commit to memory the words "*contrivance*," "*design*," "*skill*," and the terms of anatomy, convince us, that if the writer had chosen a different plan he would have made the books far more useful. For the labor, which is of necessity apparent in the dialogue method, to simplify things so as to make a child appear in his answer or next question to understand them, is wearisome. Both of these books, we should say therefore, are better fitted for the use of a teacher than of a child. They would furnish the former with much useful information, suggest profitable hints, and lead him to anticipate and remove the difficulties which spring up in the young mind. We therefore recommend them to the perusal of parents and teachers as the best publications for this purpose upon these subjects, which we have ever seen. We trust that their ingenious author, whose name will ever be associated with one of our most benevolent and interesting Asylums, will improve the talent which he possesses in so good a degree for the advancement of early piety and of the youthful intellect.

ART. V. — *A Dictionary of Biography, comprising the most Eminent Characters of all Ages, Nations, and Professions.* By R. A. DAVENPORT. First American Edition, with numerous Additions, Corrections, and Improvements. And Illustrated by Two Hundred Fine Portraits, on Wood. Boston. Gray & Bowen. 1832. 8vo. pp. 527.

THIS is a work which comes in good time. Of Watkins's "Universal Biographical Dictionary" there has been a recent edition, without date, which contains next to nothing of American biography; and Lempriere, the author of a large work on the same subject, has been dead a number of years, and time enough has passed to supply the defects of his book, and present many new subjects, among those who have ceased from their labors.

We are pleased with the work before us. The list of names is very large, and the accounts of the persons who bore them are generally as comprehensive as they could well be made, considering their great brevity. This judgment we have formed from reading a considerable number of the articles extending to persons of various professions and vocations. Another reason why we approve the work is, that it is confined almost wholly to facts; — it has little to do with opinions, least of all in theological polemics and party politics. If the eloquence of one, or the literary productions of another, or any personal eminence or peculiarities, call forth praise, it is given to those to whom it belongs by general consent. Few opinions of this sort are expressed, except such as are due to distinguished eminence, and such as have been sanctioned by time. A due relative proportion is commonly observed in the different biographical sketches. They make mention of the principal literary and scientific productions of the persons commemorated; but the enumeration in some is not so complete as we could wish, or as it might have been, without adding much to the work; a work which in the mechanical, no less than in the literary execution, is managed with great and good economy of room; — excepting the "Two Hundred Fine Portraits on wood"; — truly wooden portraits indeed, and such sorry looking objects for the most part, that we heartily wish them away. We perceive but two portraits of Americans, and that which pur-

ports to be the portrait of Washington looks about as much like Washington, as Dr. Johnson's does like Dr. Johnson, as we have often seen the latter pictured ; and each about as much like the originals, we presume, as the open-mouthed Hippopotamus *amphibius* looks like John Wilkes. There may be some resemblance in the character of some of these portraits to the originals ; but we should judge it to be for the most part very slight.

In the "Advertisement" to the American edition of this "Biographical Dictionary," it is stated that "the English work from which this is substantially a reprint, was prepared with care and accuracy and brought down to the end of the year 1831. Various alterations and improvements have been made, and several European and about three hundred American names have been added in the present edition. It is now believed to be a correct and convenient manual of biography, and well adapted to the wants of the American public."

In this opinion we concur. What articles have been added in the American edition, we have no means (as we should have) of ascertaining conclusively. We have without doubt read a considerable number of them ; and though we have detected some inaccuracies, and found some statements which we think need confirmation, yet they appear to be written with the same impartial spirit and regard to facts, without coloring, which reign throughout the work. As might well be supposed, in a work which was not long in the hands of those who prepared it for republication, with particular reference to the United States, some names are omitted which deserve to have a place. We mention, in the legal profession, William Cushing, for so many years a highly respected Judge in the Supreme Court of Massachusetts and in that of the United States, and also Francis Dana, so well known in Massachusetts as the learned and upright Chief Justice of the State for many years ; and a distinguished statesman also, who was singled out as a colleague of Pinckney and Marshall, in a critical state of our national affairs, for a special mission to France, though for good reasons he did not accept the appointment ; who was the first diplomatic agent sent to Russia after the declaration of independence ; and who was a delegate to the old Congress, and a distinguished member of the Convention of his own State, which discussed and adopted the Federal Constitution.

We might mention also some distinguished divines, and some of the faithful Presidents of our oldest colleges, who have been overlooked. Some of these omissions are the more noticeable in consequence of the regard which appears to have been paid to classes in the additions to the work. Thus, for example, the signers of the declaration of independence, if not all, are for the most part, we believe, noticed individually.

We mention these things merely as a motive for vigilance, if the work should be republished. It is in its present state a highly valuable accession to the class of books to which it belongs.

ART. VI. — *History of the United States ; to which is prefixed a Brief Account of our English Ancestors, from the Dispersion at Babel, to their Migration to America ; and of the Conquest of South America by the Spaniards.* By NOAH WEBSTER, LL. D. New Haven. Durrie & Peck. 1832. 12mo. pp. 356.

WHEN we first saw this book announced, as coming from one of our veteran scholars, and one who might be presumed to be widely acquainted with the annals of our country, we hoped to find the results of vast stores of historical learning, which had been long accumulating, and that the volume would be the forerunner of a complete history of the United States. Such a work, with full details judiciously selected, and scientifically arranged, and philosophically treated, is a great desideratum. And though the volume before us appears with the apparatus of a mere school-book, and some of it of very questionable value, yet it is not on this account to be lightly regarded ; for though an elementary work, and as such of great consequence, if well executed, it is large enough to contain the elements of a fuller work, such as we may expect to see at no very distant time, and such as shall do credit to our great Republic.

Our curiosity was a good deal excited by that part of the title of this History, which promises an account of our English ancestors from the dispersion at Babel to their migration to America. There is so much difficulty in pursuing the history of a people to their remote origin, there are so many

lacunæ to be filled up, and it is so interesting to trace the connexion of language with the migrations and mixture of nations, and to see how far it can be made to illustrate the obscure portions of ancient history, that much might be expected from a learned philologist and antiquary in a work, the plan of which admitted sufficient latitude for investigations of such a kind. But, in the book of which we are speaking, the author has not allowed himself room for these matters. The earliest history consists of mere statements without discussion. The origin of the northern European nations is ascribed to Japheth through his son Gomer. "The nations," says Dr. Webster, "called Teutons and Goths, who were ancestors of the Germans and Saxons, were the descendants of Gomer and his son Ashkenaz, and of Tiras. These descendants of Japheth's sons last named, migrated from the East very early, and from them descended the English and their posterity in the United States." Of the Celts, the primitive inhabitants of Britain, who were supplanted by the northern race, there is not, in Dr. Webster's History, even a meagre account, like that which is given of the Saxons. He leaves the whole subject abruptly, and proceeds to speak in few words of the varieties and characteristics of different races and nations all over the globe, giving brief details concerning the successive conquests, revolutions, &c., which took place in Great Britain, till the discovery and peopling of this Western continent. It may well be supposed then, that we were disappointed in the account, though a brief one only was promised, of what we were prepared to listen to with great interest, of something like a connected history of our ancestors from the most remote period to the present time; a promise which really amounts to nothing, and about which the author would have judged more wisely to have kept entire silence.

Dr. Webster has set the matter right respecting the discovery of this continent by Sebastian Cabot, prior to that of Columbus, which may also be called a discovery. But the historical truth of the case being now established, as we conceive, our historians do well not to overlook so important a fact.

The history of the first charters, and of the attempts, whether successful or otherwise, to colonize various portions of the Atlantic States, and, in general, of the colonial

affairs with the growth of the internal governments, and of the ecclesiastical concerns and literary advancement, particularly of New England, not to omit the Indian wars, is given with fidelity, and sufficient minuteness for the author's main design.

That part of the work which contains the history of the war of the Revolution, with its remote causes, as connected with the character of the colonists, and the early measures of the English government, and with its immediate causes, growing out of the grievances and oppressive acts, against which remonstrance was vain, is a valuable portion of the book. The author was old enough, before the tug of war actually commenced, to be somewhat of an observer of the tendencies of things, and of state policy, and during its whole existence was in that period of vigorous manhood which must have been alive to all that was passing. It must be this portion of the history, and that of "the measures which were pursued for obtaining the present Constitution of the United States," concerning which the author not only consulted "the most authentic authorities," but has also "related some facts from personal knowledge."

The History closes with an account of the Constitution of the United States, in which are comprised remarks upon different forms of government and expositions of the principles of our republican system. The reason which the author assigns for not bringing down the history to a more recent period is thus stated in his Preface :

"An impartial history cannot be published during the lives of the principal persons concerned in the transactions related, or of their near connexions, without being exposed to the charge of undue flattery or censure ; and unless history is impartial, it misleads the student, and frustrates its proper objects. Hence the following history concludes with the organization of the present Constitution of the United States."

To the History is added "Advice to the Young," by the author ; and the book closes with Washington's Farewell Address. The "Advice," so far as we have read it, is very good, and certainly very well intended ; but it may be doubted whether the author has duly heeded the old canons of eloquence, which regard the circumstances of time, place, &c. The Farewell Address of the Father of his Country is not an inappropriate appendage to its history.

ART VII. — *Incidents in the Life of Matthew Hale; exhibiting his Moral and Religious Character.* By GILBERT BURNET, D. D., Author of "A History of the Reformation." With BAXTER's *Recollections of Hale*. Revised American Edition. Boston. James Loring. 1832. 18mo. pp. 112.

THE lessons taught by accounts of the lives of great and good men are not the less precious for being old, and the lives of few persons afford lessons more instructive than that of Sir Matthew Hale. He lived in an eventful period of the affairs of his country; for he was born in 1609, and died in 1676. He was therefore in the vigor of manhood during the troublous times of Charles the First, and lived through the whole period of the Commonwealth, and the first sixteen years of the reign of Charles the Second. Before he was five years of age his father died, and his mother two years previously. Notwithstanding he was thus early deprived of his natural guardians, much care was taken of his early education, which was rewarded by his great proficiency. But his tendencies in youth were to amusements, and feats of activity, and a military career, from which last he was rescued by persuasion, combined with the force of circumstances which occasioned the delay of his wishes. He then, in the twenty-first year of his age, was admitted into Lincoln's-Inn, and it is affirmed by Dr. Burnet that he studied for many years at the rate of sixteen hours a day. Though he had previously been a *dandy* of that period, yet now, "passing from the extreme of vanity in his apparel, to that of neglecting himself too much, he was once taken, when there was a press for the king's service, as a fit person for it; for he was a strong and well-built man. But some that knew him coming by and giving notice who he was, the press-men let him go." p. 17.

Besides his great acquirements both in the common and civil law, he became a great proficient in the study of the other learned professions, in obedience to his own maxim and reasons, that "no man could be absolutely a master in any profession, without having some skill in other sciences; — for besides the satisfaction he had in the knowledge of these things, he made use of them often in his employments."

During the last years of the reign of the first Charles, Hale devoted himself entirely to his profession. He was much employed by the king's party. He was counsel in the trials of some of the most eminent of that party, and his plea for the Duke of Hamilton is preserved in the Memoirs of the Duke's life. "Cromwell," says Burnet, "seeing him possessed of so much practice, and he being one of the most eminent men of the law, who was not at all afraid of doing his duty in those critical times, resolved to take him off from it and raise him to the bench." p. 25.

Hale, after weighing all circumstances, and being satisfied that the concurrent wishes of both parties were in favor of his acceptance of this appointment, entered upon its duties, and discharged them with remarkable independence, firmness, and fidelity. "Upon one occasion," says Burnet, "he understood that the Protector had ordered a jury to be returned for a trial, in which the latter was more than ordinarily concerned: upon this information Hale examined the sheriff about it, who knew nothing of it, for he said he referred all such things to the under-sheriff; and having next asked the under-sheriff concerning it, he found the jury had been returned by order from Cromwell; upon which he showed the statute, that all juries ought to be returned by the sheriff, or his law officer; and this not being done according to law, he dismissed the jury and would not try the cause. Upon which the Protector was highly displeased with him, and at his return from the circuit he told him in anger he was not fit to be a judge; to which all the answer he made was, that it was very true." p. 29.

Upon another occasion, when he was about to proceed to the trial of certain disturbers of a religious assembly, and the process was arrested by some great magistrates and officers, he resolved to have nothing more to do "with trials on the crown side." In the midst of these things he was chosen to parliament, a seat in that body not being incompatible with his office as a judge. His object in going to parliament was the hope of preventing evil, rather than of doing good. He appears to have been the means of arresting the destruction of the records in the Tower, and the plan of placing the nation on a new foundation; a motion having been made in parliament for thus destroying the records and settling the nation anew, which was unanswerably opposed by him.

Upon the death of the Protector he withdrew from the bench, and lived a private man till the meeting of the parliament, which "called home the king." In this parliament, to which he was returned, he was principally instrumental in framing and carrying into effect a liberal act of indemnity. Soon after, when the courts came to be settled, he was made Lord Chief Baron, in which place he continued eleven years. He is represented to have been very scrupulous in avoiding all conversations upon any cause which was to come before him.

"One of the first peers of England went once to his chamber, and told him, that having a suit in law to be tried before him, he was then to acquaint him with it, that he might the better understand it when it should come to be heard in court. Upon which the lord chief justice interrupted him, and said he did not deal fairly to come to his chamber about such affairs, for he never received any information of causes but in open court, where both parties were to be heard alike; so he would not suffer him to go on: whereupon his Grace (for he was a duke) went away a little dissatisfied, and complained of it to the King as a rudeness that was not to be endured. But his majesty bade him content himself that he was no worse used, and said, he verily believed he would have used himself no better, if he had gone to solicit him in any of his own causes." p. 37.

If in any case he received a present which proved to proceed from one who was a party in a trial that came before his court, he would not allow the trial to go on, till he had paid the market value of the article presented. When he had filled the judicial station to which he was first appointed, after the Restoration, for eleven years, he was promoted to the office of Lord Chief Justice of England. He was then in the sixty-second year of his age, and in less than five years he became so ill as to be unable to discharge the duties of his office, and surrendered it ten months before his death, which took place in December, 1676.

The character which is given of him by Bishop Burnet, represents him as among the most exemplary men, not only in his official concerns, but also in all the relations of life, and among the most disinterested likewise, that the world ever witnessed. His remarkable self-control was no doubt the result of self-discipline, based upon true, immovable re-

ligious principle. His resolves, formed at different periods, some of which are preserved, particularly those which he adopted for his guidance in his judicial capacity, are proofs of the responsibility which he felt to a higher tribunal than that of human government and public opinion. His religion was comprehensive in its spirit, and not straitened by the letter. The short character which is given of him by that excellent divine, Richard Baxter, which came fresh from his recollection and his heart, makes us better acquainted with the religious views and feelings of Hale, than does any other document. Without enumerating the particular doctrines which he believed, the pious divine thus concludes a general summary of the religious character of his friend.

“His main desire was, that as men should not be peevishly quarrelsome against any lawful circumstances, forms, or orders in religion, much less think themselves godly men, because they can fly from other men's circumstances, or settled lawful orders, as sin; so especially, that no human additions of opinion, order, modes, ceremonies, professions, or promises, should ever be managed to the hindering of Christian love and peace, nor of the preaching of the gospel, nor the wrong of our common cause, or the strengthening of atheism, infidelity, profaneness, or Popery; but that Christian verity and piety, the love of God and man, and a good life, and our common peace in these, might be first resolved on and secured, and all our additions might be used but in due subordination to these, and not to the injury of any of them; nor sects, parties, or narrow interests be set up against the common duty, and the public interest and peace.

“He was much against the corrupting of the Christian religion, whose simplicity and purity he justly took to be much of its excellency, by men's busy additions, by wit, policy, ambition, or any thing else which sophisticateth it, and maketh it another thing, and causeth the lamentable contentions of the world.” pp. 110, 111.

We take pleasure in giving our countenance to such a useful republication, and in recommending it to readers of all classes; for, though the example which it contains is much above that of common humanity, yet it is an example not of romantic but of practicable virtue and religion.

ART. VIII. — *A Commentary on the Epistle to the Romans, with a Translation and various Excursus*. By MOSES STUART, Professor of Sacred Literature in the Theological Seminary at Andover. Andover: Flagg & Gould. 1832. 8vo. pp. 576.

"IN truth," says Dr. Price, "there is but one thing fundamental, and that is an *honest mind*." No man upon whose mind this truth is not strongly impressed, ought to take upon himself the office of a scriptural interpreter. Dogmas, now universally recognised as errors, have been perpetuated for ages in the church, simply because critics of high attainments and great acuteness had been taught from infancy to regard not only an honest mind, but a belief in these dogmas, as essential. A feeling of personal interest in the result of any investigation is generally fatal to its fairness. Every inquirer should take his stand merely as an inquirer, not desirous to ascertain the truth of a particular side of a particular controversy, but solicitous only to know what is truth; assured that truth must be, and that error cannot be, profitable. He who deems the belief of the proposition, the grounds of which he is investigating, essential to his salvation, has prejudged the question, and his authority is there worthless, be his learning and his talents ever so great. The prevalence of prejudices of this class has doubtless been the reason why so many devout Christians, apparently well furnished for the work, have shown themselves unfair critics, while the greatest services have sometimes been rendered to biblical criticism by men of little or no religious sensibility. We apprehend from some passages in the Preface to Mr. Stuart's "*Commentary*," that this truly able and generous critic commenced his work with too strong prepossessions in favor of doctrines which he should have regarded as yet *sub judice*. He appears to consider a belief in the principal doctrines which he deduces from the Epistle to the Romans as essential to the Christian character, and to attribute interpretations materially differing from his own, not to error of judgment, but to depravity of heart.

"Men must be," says he, "more alike in their early education, their habits of reasoning, and their theological convictions, than they have hitherto been; and *they must love God*

and each other better than they have ever yet done ; not to differ in their interpretation of the Epistle to the Romans. It strikes at the root of all *human pride and vain glory* ; it aims even a deadly blow. And where a *passionate attachment to these is rankling in the breast*, how is it possible that this epistle should meet with a welcome reception, and the authority of its simple and obvious meaning be admitted ? Even where the remains of such an attachment are still lurking within, and only now and then developing themselves, because the heart is in some measure unsanctified, there we cannot expect to find an unprejudiced interpretation of the writing in question. An epistle which is as it were the very *Confession of Faith* that a true Christian is to make, must need receive an interpretation more or less forced, on the part of all who are influenced by *pride*, by *passion*, by prejudice, by ill-directed early instruction, or by ignorance." p. iii.

No room then is left for an honest, conscientious, well-grounded, and safe difference of opinion as to the interpretation of this epistle ; and, if after the most patient research we cannot find in it those doctrines which Professor Stuart deduces from it, we are to conclude that we do not love God and man so well as he does, that we are more proud or more passionate than he is, or at best, (what we might perhaps readily admit) that we are less learned than he is.

For ourselves, we do not think that a single important point is affected by any difference of opinion as to the interpretation of this epistle. Neither the fact nor the purpose of our Saviour's life, death, or resurrection, neither man's moral accountability nor a future retribution, neither any department of duty nor any class of motives to its performance, is involved in the numerous critical controversies to which this obscure epistle has given rise. The doctrine of *justification by faith alone* has to be sure its strong hold in this epistle. But the difference between those who profess to hold, and those who reject this doctrine, is merely a verbal difference ; for the former regard no faith as genuine but such as produces good works, and therefore consider good works as an essential prerequisite to justification ; while the latter attribute no meritorious efficacy to virtuous actions, but regard them simply as the appointed means through which unpurchased spiritual favors are to be obtained. But whether this doctrine, as commonly stated, be true or false, we do not think that it is referred to in the Epistle to the

Romans. We regard the argumentative part of this epistle as of local and temporary adaptation, and as having no bearing (except so far as regards the general principles on which it is based) upon any of the theological controversies of the present day.

The Roman church was, like most of the early churches, composed of Jewish and Gentile converts, whose union was one rather of juxtaposition than of consent. The former had not given up their Jewish prejudices; but had engrafted the Christian religion upon them. Of course this state of things must have given rise to much party spirit and frequent controversies, which doubtless were a stumbling-block to many of the weaker brethren, exposed the church to scandal from without, and thus retarded the progress of the gospel. Here then is a worthy occasion for apostolic interference, or (as Mr. Stuart would say) a *dignus vindice nodus*; and the Apostle interferes to restore harmony and to establish mutual esteem and confidence between the rival parties. He judiciously commences (i. 1-15) by giving them deserved praise for their fidelity in the Christian profession. He then (16-18) lays down this main proposition, which nearly all the rest of the epistle is designed to prove, illustrate, or enforce, viz. that the rights, privileges, and hopes of the gospel belong equally to Jews and Gentiles. To show this, he puts personal merit out of the question, by exhibiting the moral depravity of the Gentiles (19-32), and of the Jews (ii. 1-24), developing by the way the important subsidiary idea that the depravity of any portion of the human family was not to be measured by their conduct abstractly considered, but by their conduct as compared with the best rule of conduct afforded them, — that the virtue of the Jew was to be estimated by his adherence to the written law, while those who had no other law were to be judged by the law of nature and conscience. He then shows (ii. 25-iii. 20), that the Jewish law confers no privileges where true piety is wanting. He has now prepared the way for stating, as he does explicitly (21-30), the great truth that both Jews and Gentiles are justified or made partakers of Christian privileges, not on account of any previous claim, but in the absence of all such claim, by the unpurchased benevolence of God through faith in Christ. Still farther to show the worthlessness of any claim to such privileges founded on a

supposed obedience to the ritual law, he refers (chap. iv.) to the case of Abraham, who, through faith in the divine promises, was brought into a state of religious privilege before any ritual precept was promulgated, — when, like the Gentile converts, he had never been under the dominion of law. After a short digression (v. 1–11) in praise of the privileges conferred by the gospel, the Apostle argues (12–19), that there is a natural fitness that a dispensation designed to put away sin should be coëxtensive with sin, — that as through the sin of Adam the *universal evil*, sin, was introduced into the world, so through the obedience of Christ a *universal remedy* for sin should be offered. He then, in order to wean the Jews from an inordinate attachment to their law, shows them (chap. vi.), that the Christian dispensation confers the surest grounds of hope, and offers the strongest motives to virtue, while (chap. vii.) the law of Moses gives rise to frequent transgression, and is at the same time guarded by fearful penalties. Chapter viii. is an amplification of the idea, that a spiritual life, — a life of Christian obedience, confers upon Jews and Gentiles the only title to religious privileges and the divine favor. The Apostle's object from Chapter ix. to xi. inclusive, is to reconcile the Jews to the rejection of the gospel by their own countrymen, and the admission of numerous Gentiles into the church, — which he does by the consideration, 1. that in the conferring of privileges God is independent and accountable to no man; 2. that if the Jews perish, it is not for want of an opportunity of salvation; 3. that this opportunity many have embraced, and, lastly, that the introduction of Gentiles into the church may issue in the final salvation of all the Jews. He then closes the epistle by exhorting the Roman Christians to the practice of virtue in general, and especially to charity and mutual concessions with regard to unessential differences.

The above view of the scope and bearing of the several portions of this epistle must, we think, commend itself to the unbiassed judgment of all who are willing to make the circumstances of those to whom they were addressed the chief element in the interpretation of Paul's Epistles. That all the essential doctrines of the gospel are recognised in this Epistle we doubt not; but we do not believe that it teaches a single doctrine which is not inculcated in our Saviour's discourses.

The "Translation and Commentary" before us is a work of great merit on many accounts. The *Translation* is couched in elegant language, and divided with great care into sections, each of which has an appropriate, if not perfectly correct, title, and is subdivided into paragraphs as the sense requires. A great deal of the obscurity of the epistle, as it stands, in the common version, is removed by the hypothesis that in Chapter iii. and in several other places St. Paul quotes and answers a supposed objector. The queries and objections, thus quoted and answered, Mr. Stuart has distinguished by quotation marks, which render the Epistle at once more interesting and more intelligible. Mr. Stuart has also rendered the particles so skilfully, as to give the whole epistle the appearance, not of a parcel of *disjecta membra* accidentally thrown together, but of a connected and orderly treatise. He has also given a faithful representation of the original as regards the use of the article. In our common version the English article is inserted without any regard to the presence or absence of the Greek article; in this the English article is omitted wherever the Greek is.

The "Commentary" is a work of great labor. The author seems seldom to have contented himself with second-hand observations, but to have consulted for himself all *original* authorities, and to have faithfully prepared himself to meet any probable or possible objection to his own views.

We think, however, that the edge of Mr. Stuart's exegetical acumen is occasionally blunted by prejudice. It appears to us that he sometimes departs from the more obvious meaning of a word or phrase, not in order that the passage in which it stands may give a better sense, but that it may furnish additional support to his theological system. Nothing seems more obvious to us, than that the word *νόμος*, when used without any explanatory clause by a *Hebrew of the Hebrews*, must mean the Mosaic law; and after a careful examination we are able to find no passage in the Epistle to the Romans where this sense is inadmissible or even difficult. Yet our author, on doctrinal rather than critical grounds, sometimes makes it denote the *moral law*. He departs also much more frequently than the sense requires from the ordinary meaning of *δικαιοσύνη*, *righteousness*. As its technical sense, *justification*, (or, as we would rather de-

fine the word, admission into a state of peculiar privilege) is not only peculiar to St. Paul, but confessedly not intended even by him in the majority of the cases in which he uses this word, the fair critic should resort to it only where the more ordinary sense is manifestly inadequate. But Mr. Stuart has resorted to the less usual sense of this word in several passages, which appear to us to demand the more usual and obvious sense. We quote, as furnishing an instance in point, his translation of Chapter i. 16 – 18.

“For I am not ashamed of the gospel of Christ, since it is the power of God unto the salvation of every one that believeth; to the Jew first and then to the Greek. For the justification which is of God, is revealed by it, [justification] by faith, in order that we may believe; as it is written: *The just shall live by faith*. Moreover the wrath of God from heaven is revealed against all ungodliness, and unrighteousness of men, who hinder the truth by unrighteousness.” p. 10.

In this passage, *δικαιοσύνη Θεοῦ* seems to us to be placed in contrast with the *ungodliness and unrighteousness of men*; and if so, its sense must be that which the same phrase bears in Matthew vi. 33, viz. the *righteousness which God requires*.

We cannot but think that the “Commentary” before us is too diffuse. Points which lie at the very threshold of biblical criticism, are in several instances discussed with a tedious minuteness. Questions which relate to the general phraseology of the New Testament, and which, if handled at all in a commentary on a very small portion of it, should be handled with the greatest conciseness, here occupy as large a space as those difficult questions which belong exclusively to this epistle. In some parts of the work, *modern* authorities are cited too often and too largely; and in particular Tholuck’s late work on this epistle is referred to with a frequency, and dissent from his views, accounted for with a conciliatory prolixity, which could not have been designed for the edification of American readers, but must have had reference to a contingency, the expression of which we *italicize* in the following extract from the Preface.

“Most of all am I indebted to the excellent book of Tholuck on this Epistle. In particular, I have often relied on him, in my statements with respect to the opinions of other commenta-

tors, whom I had not at hand, or whom I did not think it important to consult myself, because I confided in his account of their views. But in all cases, where any considerable importance was attached to the opinion of this or that individual, and where it was in my power to consult, I have consulted for myself. Professor Tholuck will easily perceive, also, *if the following sheets should pass under his eye*, that I am indebted to him for various classical quotations and allusions, and also for not a few valuable philosophical remarks, as well as views of the reasoning and argumentation of the Apostle. He has my most unfeigned thanks for all the aid which his excellent work has afforded me." p. vii.

A pure English style, though a secondary, is not an unimportant consideration in a work of this character. And here, except as to the Translation, we cannot compliment Mr. Stuart. His sentences are constructed without any regard to perspicuity or simplicity. He adopts at pleasure words and idioms from any one of the numerous languages with which he is conversant. He appears even to prefer Latin and Greek to English words and phrases. He expresses the simple fact of his own humanity by *classically* saying: "Homo sum, et nihil ab hominibus me alienum puto"! Instead of calling certain difficult passages *stumbling-blocks* in the way of critics, he styles them the "*great πρόσκομμα καὶ σκάνδαλον of theology*." Other critics speak of the *received text*; he of the "*Textus Receptus*." Other men affix *dissertations* to works in the vernacular tongue; he appends nine "*Excursus*" to his work.

But faults lie on the surface, while the evidences of deep thought, of patient toil, of the most laborious research escape the superficial reader. These, numerous and striking as they indeed are in the work before us, we would gladly draw forth and present to our readers, did time permit. Unable to do this, we refer them to the work itself, and give it, if not an unqualified, a sincere recommendation.

ART. IX. — *A Biographical Memoir of the late Commodore Joshua Barney; from Autobiographical Notes and Journals in possession of his Family, and other Authentic Sources.* Edited by MARY BARNEY. Boston. Gray & Bowen. 1832. 8vo. pp. 328.

THE life of Commodore Barney was full of romantic adventure and heroic achievement. The energies of his mind and the vigor of his character were tasked to the utmost at a period of life when most men are under the discipline of elementary education. Called by circumstances to places of difficulty and peril, he rose at once to a level with his station, and showed that he was born to win his way to fortune and fame. He belonged to a race of heroes, of whom but few now remain, and whose virtues and valor will shine the brighter, the farther the current of time bears us away from them, and the more impossible it becomes to reward them, save by preserving their memory and imitating their distinguished example.

Joshua Barney was born in Baltimore, on the 6th of July, 1759. He gave early manifestations of that restless disposition, which led him afterwards into a series of striking and extraordinary adventures on the ocean, and, in fact, decided the course of his life. At the age of ten, he left school, and was sent to "a Retail-Store" in Baltimore, and in a few months afterwards was transferred to Alexandria, where he remained until the Christmas holiday, of 1770. His roving disposition got the better of his respect for his parents' wishes, and he refused to return, having already fixed upon his profession. In the beginning of 1771, when our hero was in his twelfth year, he commenced his career in a Baltimore pilot-boat, and in 1772 made his first regular voyage across the Atlantic. The extraordinary talents of young Barney were first manifested in 1775, when he was left by the death of his captain, in command of a ship bound to Nice, with a valuable cargo of wheat. Barney was not yet sixteen years old, but the intrepidity, skill, judgment, and manliness with which he conducted himself, carried him successfully through a series of the most trying adventures and difficult situations, which it was possible for a man, young or old, to be drawn into. The description of these adventures is one of the

most interesting portions of the book (Chap. II.) Upon his return from this singularly perilous voyage, Barney found the whole country in a state of excitement, and arming in defence of its colonial rights. He hesitated not to espouse his country's cause, and had the honor of unfurling the first star-spangled banner that ever waved in Maryland. He now entered vigorously into service, the second in command of the sloop *Hornet*, of ten guns. The gallant exploits of the young sailor are well described by his biographer, but we are unable to give even a sketch of them within the necessary limits of our work. Suffice it to say, that during the war, whether in prosperity or adversity, his courage and genius never forsook him; he was never unequal to the exigencies of the times: and his bravery in battle, his humanity in victory, his fortitude in defeat, his gentleness and generosity in all the relations of private life, won for him the respect of his enemies, the ardent love of his friends, and the admiration of his country.

The following agreeable adventure befell Barney, after his escape from the prison in Plymouth, England, where he had been confined after a long and terrible voyage in a British vessel as prisoner. He had taken passage in a packet for Ostend.

"Upon going on board the packet, he found it more agreeable for some time to remain upon deck, and breathe the free air, and watch the various points of land as they rapidly turned their different faces to the passing vessel, than to follow the crowd into a confined cabin, where, from his experience in these matters, he anticipated nothing that could pay him for the sacrifice of his ease. As he walked the deck, and examined the many curious articles of lading, that still lay strewed about its surface, he was surprised to see a splendid equipage, and four elegant, beautifully matched horses, in the care of several servants, in rich liveries. He had seen nobody on board to whom he thought such an establishment could belong — for the passengers appeared to him, for the most part, to be of the common class of traders and shopkeepers, whose object was business rather than pleasure — and it excited his curiosity; he disliked the idea of questioning one of the servants, for he knew that the 'gentlemen of that corps' were not always disposed to give a civil answer — he determined, therefore, to join the company in the cabin, and by a closer scrutiny find out whether there were any among them whom he had not yet seen.

The packet was now in the channel, the wind was blowing freshly, and there was a heavy cross sea running — just that state of things, which is sure to make a landsman curse the stars that tempted him to trust to the promises of the fickle ocean. He walked down into the cabin — it reminded him of his dungeon aboard the Yarmouth — small, crowded, and suffocating; he managed to push his way through the agitated mass, until he came to the after-locker, seated upon which, under one of the windows, was a female, who seemed to be entirely unattended, and suffering the extremest horrors of that malady we have already had occasion to mention. She was the only female of the party, and not one of the numerous crowd around gave the slightest indication, that he was even aware of her presence. What a set of insensible savages! — If there be one situation in which above all others a beautiful woman would not choose to be seen — by one in whom she desired to excite an interest of a certain kind — it must surely be such a one as that in which this lady was now found. There are many afflictions that give a heightening interest to the most lovely features — degrees and kinds of suffering that add a softening charm to the sweetest countenance; — but we are very willing to believe, that ‘seasickness’ is not among the number of these improving maladies, — at least, when it reaches a certain stage. We have said, that no sailor ever felt commiseration for those who are so wretched as to be thus afflicted; but, of course, we meant to charge this want of pitying sympathy only in the case of your great lubberly, two-fisted landsman, who had never passed within the magic circles of Cancer or Capricorn, and who *therefore* were not to be supposed worthy of a sailor’s pity; but in the case of woman — ‘lovely woman’ — *C’est tout autre chose* — there is a tender chord in the bosom of every seaman, that the sight of woman in distress never fails to touch with sympathetic vibration. Here was a case that would have lit up the dormant spark of humanity in any breast, save in those of the cold and selfish barbarians who now filled the cabin of the packet. Lieutenant Barney looked around upon the unfeeling, vulgar crowd, with a scowl of indignation, and approached the suffering female to offer his sympathy and assistance. Nothing could have been better timed; the lady had become so enfeebled, by the repeated and powerful efforts of nature to relieve her, that she must have sunk upon the floor of the cabin, had not the ready arm of our gallant countryman been stretched forth at the moment to receive her. She was too sick, too faint, to testify, by words, whether she was grateful for, or offended at, this

opportune, and manifestly compassionate, act of familiarity ; but the tranquil manner in which she rested her aching head upon the shoulder of her supporter, and the soft expression of her swimming eyes, as she upraised them to his, spoke intelligibly enough, that she would have thanked him, if she had had power of utterance.

"Our readers may, perhaps, remember, that, in the case of the two Maryland gentlemen on board the unfortunate fishing vessel, Lieutenant Barney recommended a very singular *remedy*, which he pronounced to be 'sovereign' in all attacks of the *mal de mer* or *nausea marina* : — we may judge of his sincerity on that occasion, by the very different remedy which he prescribed for the sick lady — he ordered a cup of 'mulled wine' to be immediately prepared, giving particular directions as to the proportions of its several aromatic ingredients ; held it with his own hand to the lips of his patient, and insisted upon her sipping the fragrant restorative ; and then lifted her in his arms to the nearest state-room, where he gently deposited the still languid and almost unconscious sufferer upon the rude couch prepared for her. None but a brute, or a philosopher, could think of leaving a woman to die, by herself ; — our lieutenant was neither, but, on the contrary, as tender-hearted and benevolent a human being as ever lived.

"After a squally and boisterous night, which rendered the passage across the channel extremely uncomfortable, except to those accustomed to the sea, the packet reached Ostend soon after breakfast the next morning. As our wanderer had no baggage to hunt up, he of course kept aloof from the bustle and confusion among the passengers, and was at liberty to continue his kind attentions to the sick lady ; who, though somewhat recovered, was evidently still laboring under extreme debility and languor. By his advice, she remained quiet in the cabin, until the passengers had all landed, and then with the assistance of his arm — without which it was plain she could not have walked — mounted the deck and descended upon the quay. The elegant equipage, which had so much excited his curiosity the evening before, but which had been entirely forgotten in subsequent events, was drawn up, apparently in waiting for its owner ; and he was beginning again to wonder to whom it could belong, when his companion — whose voice he had hitherto heard only in feeble and broken monosyllables — spoke to one of the attendants, in French, and then turning to him, invited him to take a seat with her to the hotel, where she would endeavour to thank him for his very great kindness, and *professional advice* ! — He bowed, handed her into the carriage, and took the offer-

ed seat beside her. She had mistaken him for a *physician*! — was it any wonder? — but his pride was hurt, and his vanity mortified, and he lost no time in undeceiving her as to the nature of his *profession*: — he was no medical man, but an American naval officer — ‘every inch a sailor!’ The lady appeared a little embarrassed — she had been accepting his services, without scruple, under the impression that they might be compensated by the offer of her purse — she was sorry — that is, she was glad — in short, would the *Captain* do her the honor to take his dinner with her at the hotel?

“The traveller, who cannot make up his mind to the rough and the smooth of his road, bearing the one with equanimity, and taking the other as a ‘good the gods provide,’ ought to stay at home — it is certain he is not born to be a ‘hero,’ and it may be doubted whether he can be a *good christian*. — During the dinner, the lady communicated to the ‘captain’ just so much of her story as served to excite, rather than to allay, curiosity — she was an Italian — had been residing for several years in London — and was now on her way to Turin, *via* Bruges and Brussels, at which last place she expected to meet a ‘certain individual,’ by whom her further progress would be directed: — If the ‘captain’s’ intended journey lay any where in the proximity of this route, it would give her great pleasure if he would accept the vacant seat in her carriage — as he was a stranger in the country, perhaps he might find her acquaintance with the road a convenience to him. — This proposition was made in so modest and delicate a manner, that the most malicious would have found it difficult to give an improper construction to the motive, and the most egregious vanity could have seen in it nothing but a grateful desire to repay an obligation of courtesy. Need we say, that Lieutenant Barney accepted the agreeable offer, and that he was quite enough a man of the world to perceive at once, that in doing so, he was receiving a much higher favor than he conferred. The party being arranged, they set out immediately after dinner, and arrived at Bruges the same evening: here the lady was waited upon by a gentleman in the uniform of an Austrian general, and an animated conversation was carried on between them for half an hour, in the presence of her travelling companion, but in the Italian language, which she had previously ascertained he did not understand. The next morning at an early hour, the same gentleman called again, placed a large sealed packet in the hands of the lady, and remained in her company until the moment of departure. Every step of their subsequent journey tended to thicken the veil of mystery in which this fair

incognita was wrapped — that she was a lady of high rank, the number of her attendants, the richness of her equipments, and above all, the profound deference paid her by the Austrian general, sufficiently declared; but who? or what? — was beyond all the ingenuity of one who had so strangely become her fellow-traveller to discover. She continued to treat 'Monsieur le Capitaine,' as she called him, with marked attention, and unremitted efforts to keep him amused, by her spirited remarks upon the scenery and people as they drove rapidly along the level roads; but there was at times an air of protective condescension in her manners, not at all flattering to the pride of our countryman. At Brussels the mystery assumed a still deeper shade, and the curiosity of Lieutenant Barney was raised to its utmost height — it was here that the lady had expected to meet a 'certain individual,' by whom her future movements would be directed. Whether that individual had not arrived when the party reached Brussels, or whether any obstacle existed to prevent the lady from immediately profiting by his presence, she made known her determination to remain here some days to repose: on the third day, she invited the 'captain' to attend her on a visit, which it became necessary for her, as she said, to make to a 'certain hotel.' *Nunquam non paratus* was a distinguishing trait in the character of Barney — they set out immediately on foot, and after traversing several streets, stopped before a noble mansion: — the lady handed a paper to the porter, and in less than a minute afterwards, they were both ushered into the presence of the *Emperor Joseph, of Austria!* The astonishment of the lieutenant was unbounded, when the lady presented him as an American officer, who had been *serviceable to her on the road.* — Joseph said *something* to him, but what it was, he neither heard nor understood, and immediately afterwards taking the lady by the hand, led her into an adjoining room, where they remained closeted for fifteen or twenty minutes, — Barney, in the mean time, being left standing in the audience chamber, with sundry big-whiskered Germans and spruce Italians, who eyed him with a stare of surprise at least equal to his own. On the reëntrance of the lady, who came back alone, they returned to their hotel. On the way, his mysterious companion cautioned him, that it was the Emperor's pleasure to be travelling *incognito*, and that she had undertaken to promise *for him*, inviolable secrecy, while he remained in the Austrian dominions, as to his having seen His Imperial Majesty at Brussels. She then announced her intention of departing immediately for Italy, expressed some polite regrets that she should be compelled to lose the company of so agree-

able a fellow-traveller — and made her *adieu pour jamais* ! Barney never saw or heard of her afterwards : it was evident the lady had been employed in some political intrigue ; but its nature, object, or issue, he was fated never to comprehend." pp. 103 – 107.

After having served with brilliant reputation under a commission from Congress, Barney was selected to carry despatches to Dr. Franklin, then American minister at the court of France. During a short residence in Paris, he formed an intimacy with some of the most distinguished Americans and Frenchmen, which laid the foundation for his subsequent connexion with the French Republic. He was the first who brought home the news of peace, which was of course hailed with joyful acclamations ; and the messenger received the most flattering testimonials of regard from Robert Morris, the Superintendent of Finance of the United States, and a most distinguished patriot. He now enjoyed the society of his family for a period longer than usual, but was again employed in the public service at the expiration of three months, and despatched to Europe. He revisited the scene of his former sufferings, Plymouth, and then travelled as speedily as possibly to Paris, where he remained enjoying the varied pleasures of that gay capital, until Dr. Franklin announced that all things were ready for his return. Once more he was called upon to cross the ocean, after which he established himself in commerce, but with no more success than might have been anticipated from his former mode of life. He took part in the discussion of the Constitution, and was an able and ardent advocate for its adoption, in his native State. We pass over his various commercial speculations, the account of which is given in a very interesting manner. In 1795, he engaged in the naval service of France, in which he remained long enough to retaliate pretty severely upon the British for the ill-treatment he had on several occasions received at their hands. After his return, and when the "affair of the Chesapeake" roused the spirit of America, Barney promptly offered his aid to Mr. Jefferson in any service upon which the President might see fit to employ him. War, however, was not declared ; but when Congress in 1812 finally determined upon the last resort, the Commodore's active spirit would not permit him to remain in the retirement of his farm. In three weeks

after the declaration of war, he was in command of an armed cruiser. Nor were his efforts confined to his peculiar element. He took a brave and distinguished part in the famous or rather infamous battle of Bladensburg, which but for him would have tarnished the American name for ever. Here he received a wound the effects of which lasted through life, and probably hastened its close. After the peace he made a journey to Kentucky, where he had purchased an extensive tract of land, and was received where he went, with distinguished honors. In 1818, the state of his private affairs required another journey to the West, to prepare for the final removal of his family. In October of the same year, he left Baltimore on his last fatal journey. He proceeded as far as Pittsburg, where he died at the age of fifty-nine years and six months.

It would be easy to find fault with this biography in several respects. The style is often affected; it is marred by many unapt quotations and unauthorized words. A tendency to exaggerate manifests itself quite too often; and, above all, the attempt to defend the piratical practice of *privateering*, is a serious blemish. Still there is enough merit to recommend it to the public favor, as a laudable effort to honor the memory of a brave man.

ART. X.—*Inquiries concerning the Intellectual Powers, and the Investigation of Truth.* By JOHN ABERCROMBIE, M. D. New York. J. & J. Harper. 1832. 12mo. pp. 349.

It is not common, perhaps it is scarcely reputable, to review a book without displaying one's sagacity and superiority over the author by detecting, exposing, and reprobating some great fault or deficiency, though the reviewer likes the book and means to recommend it. But we have determined in the case before us to risk our reputation as shrewd and accomplished reviewers, by expressing very briefly the grounds of satisfaction we have felt in reading a work which is entitled to respectful notice. We are pleased with Dr. Abercrombie's book, not because it is a very great or very original work,—it does not claim to be such; but because it is written with great simplicity, clearness, and force of thought,

on important and interesting subjects, and in a good moral spirit. The author proposes to show what are the general objects of science; its proper sphere; its certainties and uncertainties; its successes and its imperfections; to define the nature, extent, and origin of our knowledge of facts relating to the mind; to trace our leading intellectual operations; to point out the legitimate use of reason in the investigation of truth and in correcting false impressions of the mind; and to apply the rules of philosophical investigation to medical science. He accomplishes his undertaking, we think, successfully and happily, and concludes with some excellent hints on the qualities and acquirements which constitute a well-regulated mind.

Dr. Abercrombie is an independent thinker, the slave of no other man's system, nor, what is equally important, of a system of his own. His style is strong and lucid, often eloquent, but unambitious. He writes with a high moral, we may say, religious aim, and without cant. One of the best characteristics of the book is its humility; the humility of true science. Instead of being taken up in discussing questions which man is incompetent to decide, and in laboring on speculative hypotheses, which may or may not be true, and of which no man in this life will ever know whether they are true or not, the writer is modestly content to limit himself to the true sphere and the legitimate objects of all science, viz. *facts*, — demonstrated and undeniable facts, and the deductions necessarily resulting therefrom. He thus simplifies the science, and places it on the same basis with the physical sciences. He is as content to be ignorant about the essence of mind, the nature of an idea, the manner in which the mind communicates with the organs of sense and through them with the material world, and all the inscrutable hows and whys which metaphysicians used to belabor with so much industry and zeal, — as every body knows we must be about the essence of matter, the nature of gravitation, and all the hows and whys of ancient Physics. The Baconian method is no less essential to the progress of metaphysical science than to that of physical; and it is because it has not been more faithfully pursued, that metaphysical speculation has been so unsatisfactory, inconclusive, and unfruitful. Our author, we think, pursues that method more strictly than any other metaphysical writer we are ac-

quainted with. Accordingly, without any imposing theory or bold hypothesis, or mystical vagaries, he has produced a book of substantial merit, valuable to the metaphysical student, and interesting to all who can appreciate intellectual ability and a high moral aim.

We have heard it suggested that this work would make a good school-book. The suggestion is a good one, and we would commend it to the consideration of the teachers of our high-schools. The want of such a book for this purpose has long been felt, and we are acquainted with none so well fitted to supply it as this of Dr. Abercrombie. We have particular reference to female seminaries. In these there is usually to be found a class, who have gone thoroughly through the usual branches of female education, and who are spending their time in useless reviewing, or are about to leave the school sooner than is necessary or desirable, because they have nothing more to learn, or nothing more of sufficient importance to detain them. This is the class to whom we would recommend this work. Only let it not be cut up into arbitrary chapters and verses, *secundem artem*, marked off with a pencil into short sentences, to be got by heart, as corresponding to a list of questions at the end. This would perhaps make the book as barren and worthless as Blair's Abridgment. But let it be studied as it is, and let the instructor study it, and be prepared to carry out, or to set his pupils to carrying out, the noble thoughts to which the author has given the clue, and unfolding the views of which he has given glimpses, and we are confident that it would prove an acceptable and very improving study. The effect would be to set many minds to thinking and reasoning, which otherwise would perhaps never arrive at the consciousness that they had thinking and reasoning faculties. There are many minds doubtless that could never be made to enter into the spirit of such a work sufficiently to derive benefit from it; but there are many too that would. No good mind could fail to be interested, disciplined, and elevated by such sections as those on the Credibility of Testimony, particularly as relating to miracles; on the Imagination; on the Culture and Regulation of the Judgment; on the Qualities and Acquirements of a well-regulated Mind; not to mention others of great interest to the young. If the effect of introducing into some of our schools this work, or some similar

one (provided a better one can be found or made) should be to form young minds to habits of more profound and well-regulated thought, and to inspire them with more spiritual tastes, and a preference for intellectual pleasures, it is one devoutly to be wished. The experiment is worth trying more thoroughly than it has yet been tried.

ART. XI. — *Fábulas Literarias* de D. TOMAS DE IRIARTE.

En seguida se hallará, *El Si de las Niñas* de D. LEANDRO FERNANDEZ DE MORATIN. Preparado para el uso de las Escuelas y Colegios en los Estados Unidos de la América Septentrional; por F. SALES, Instructor de Frances y Español en la Universidad de Harvard, en Cambrigia. Boston. Publicado por S. Burdett y Cia. 1832.

MR. SALES is already advantageously known to the public by several books which he has prepared to facilitate the acquisition of the Spanish language. His edition of *Josse's Grammar* is the best Spanish grammar in use among us, though there are still defects in it, for which the author and not the editor is responsible. His edition of Cadalso's *Cartas Marruecas* is an appropriate and pleasant book for beginners in the language; while his collection of old plays, containing *El Principe Constante* of Calderon, *El Desden con el Desden* of Moreto, and the *Estrella de Sevilla* of Lope de Vega, represents, in its striking and poetical character, the elder Spanish drama, and forms an excellent class-book for those who are somewhat advanced in a knowledge of the language.

The present volume is one, which, with *Don Quixote*, some of the old ballads, and some of the best of the dramas, both ancient and recent, may be advantageously read between the volumes last mentioned. It contains two quite distinct works. 1. The *Fables of Iriarte*. Iriarte flourished in the latter half of the last century, having been born in 1752, and having died, we believe, in 1797; but during the whole of the concluding portion of his life, he was employed in the Department of State at Madrid, and was nearly lost to letters. His *Fables*, seventy-six in number, are the most original and racy of his works, and were the first of the

kind that appeared in Spain. They are simple and generally full of point; but Llorente, in his "History of the Inquisition," lets us know that their author was exposed by them to the jealous suspicions of that body, before which he was repeatedly summoned, and from whose dark power he with difficulty escaped. The idiomatic richness of these little epigrammatic allegories make them an excellent text-book for studying the language, while at the same time, Mr. Sales's notes, which are judicious in themselves and judiciously placed at the end, come opportunely to the help both of the pupil and the teacher. The Fables were first printed in Spain in 1782; and it is somewhat curious that three editions of them have appeared in this country, — one at New York in 1826, one at Cambridge in 1830, and the present one, which, by the notes,* is rendered the best that has yet appeared either in Europe or America.

2. The other work contained in this volume is the *Sí de las Niñas* of Moratin, a comedy which Lord Holland, who is a competent judge both of the language and the species of composition, has pronounced the best that has appeared in Europe for half a century. It was first printed in 1805, and shows the childish facility with which a little girl gives her consent to be married, finely contrasted with the ingenuity she uses afterwards to escape from her engagement. It is written with great spirit, purity of language, and dramatic skill; but it did not save its author from an unhappy old age. He was originally one of the *protegés* of the Prince of the Peace, who thus occasionally paused in a career of vulgar guilt which has rarely been equalled, to patronize brilliant talent; but this could have been pardoned to Moratin, if he had not also been noticed and kindly treated by Joseph Bonaparte while he filled the throne of Spain. Here was an offence not to be forgiven; though it does not appear that Moratin was guilty of any thing

* As to the *text*, we cannot consider the present to be equal to the Cambridge edition, in which the punctuation and the adoption of the Spanish Academy's orthography, appear to have been more thoroughly attended to. Mr. Sales also professes to adopt the modern orthography of the Academy, but *Gilguerillo*, *corcobo*, &c. will be sought in vain by him who possesses only the last edition of the Academy's Dictionary. These deficiencies and inconsistencies are due to a Madrid edition of the Fables, which Mr. Sales has followed with too little distrust.

but receiving the respect and favor absolutely due to his genius. He was, however, exiled in 1814, and took refuge in Paris, until the severity of the government became ridiculous, and in 1821 he returned to Spain. But Madrid under Ferdinand the Seventh was no longer a residence for a spirit like his. He returned to Paris and died there in 1828; and though his grave may not be inscribed, *Ingrata patria, nec ossa habes*, yet the feelings of his last years were, no doubt, like those of Scipio.

In conclusion we would express our hope that Mr. Sales will go on and print other Spanish dramas, and perhaps the "Don Quixote." Such books are growing more interesting and important to us in the United States every day; a better editor for them cannot be found; and there is no longer any doubt that the public will reward the diligence and skill by which they so much profit.

ART. XII. — *History of the Town of Plymouth; from its First Settlement in 1620, to the Year 1832.* By JAMES THACHER, M. D., A. A. S., &c. Boston. Marsh, Capen, & Lyon. 1832. 12mo. pp. 382.

THESE are the simple annals of the first permanent settlement on the shores of New England; the annals of the planting, growth, and rich fruits of the *wheat* of three kingdoms which God *sifted* to establish here a colony of the faithful. We have the story of a little band of men, who believed themselves to be forsaken by the rest of the world, as they left the pleasant fields of Europe, broke up all the delightful and endearing relations and associations of home and of country, and bent their way over the Western Ocean to these ends of the earth, on this outside of creation. Not that they did this with reluctance, as if chained to a task, but in sober gladness of spirit, that they might escape the withering influence of old and corrupt forms of society, and under a new social compact provide a place for themselves and for their posterity, where, in the enjoyment of liberty civil and religious, they might continue their habitation under the strong hand and outstretched arm of an over-ruling Providence.

The story of the first settlers of Plymouth is so familiar to

our readers that we should hardly feel justified in now recounting it. It is a part of our early and abiding knowledge, — a kind of household property of every descendant of the Pilgrims; and it has been discussed and illustrated in so many ways, and followed out into such numerous and diversified consequences, that but little would seem to be left to the gleanings of the historian, in the region either of fact or of imagination. Still the mind delights in retracing the old paths, as we all love to recall the lineaments of a friend; and it dwells with a fond interest on the early sufferings of the fathers, and contemplates with happy satisfaction the gradual growth of laws, institutions, and principles that time has ripened, and that now constitute the best, the conservative, elements of our national strength. We have been the subject of some derision, it is true, with the reviewers abroad, for possessing an early history so definite and authentic. It has been considered quite a sin against good taste, and against the beautiful creations of fancy, that we can write down a true and faithful narrative of the early colonists, with all the appendages of dates and circumstances. But we must confess that the field of history and that of romance have ever appeared to us so entirely diverse in their nature, that we feel surprised that even the learned fraternity of "The Edinburgh Review," who sometimes indulge in disports, should shower reproof upon us for what we deem matter of gratulation. What satisfaction is it to one pursuing historical truth, to be told that Romulus and Remus were suckled by a she-wolf; that Theseus and Hercules, and other gentlemen of ancient fable, performed marvellous exploits; that Cacus had three heads, and Polyphemus but one eye, the central light in his forehead, which the naughty Ulysses extinguished in a summary manner? Or, if we turn to our Teutonic ancestry, whose origin is lost in the mists and the ice of the North, who would look amongst those barbarians for the light and truth of history, or feel any satisfaction in gaining in their stead the cold fable of the hordes that roamed over northern and central Europe? The consolations of history consist in the reliance we may place upon it; and the simple story of the early fathers of the colonies of Massachusetts Bay and of Plymouth, has more of the essence and substance of poetry of the highest order, than all the distorted creations of Grecian and Roman fable.

The venerable writer of this work is the first one, we believe, who has given in a *separate form* the history of the ancient town of Plymouth; and the history of that town was for many years substantially the history of the whole colony. The writer, therefore, has been obliged to assume for a time the province of the general historian. He has, on the whole, made an interesting book, and one that may be relied upon for its general accuracy, and is deserving of the patronage of the good people of the Old Colony, and of all elsewhere who entertain a proper regard for our early history.

Plymouth is still a large town, being sixteen miles in length, and from five to sixteen in breadth; and, according to the census of 1830, it contains a population of four thousand seven hundred and fifty-one souls. It contains several religious societies of different denominations, and some neat public buildings. Among these latter are the court-house, Pilgrim Hall, and the new gothic church of the first Congregational society, which is said to be "a beautiful specimen of church architecture, designed by George W. Brimmer, Esq. of Boston," and of which a very ordinary lithographic print is prefixed to the work.

Commerce, navigation, and the Bank fisheries are the principal pursuits of the inhabitants. The farms are but few; these, however, are in an improving condition. The embargo, non-intercourse, and war, proved nearly fatal to their commerce. The amount of duties paid on importations at the port of Plymouth varies remarkably, as will appear by the following table:

Years.	Duties.	Years.	Duties.
1822	\$16,887	1827	\$13,119
1823	12,706	1828	25,732
1824	5,053	1829	31,237
1825	8,151	1830	8,383
1826	4,842	1831	7,500 estimated.

"Enrolled Tonnage belonging to the town of Plymouth, employed in the coasting trade and fisheries, 3,949 $\frac{2}{3}$ tons.

"Registered Tonnage belonging to the town of Plymouth, 5,070 $\frac{2}{3}$ tons, including 1,170 $\frac{2}{3}$ tons occupied in the whale fishery.

"The following is the statement of the Cod and Mackerel fishery for the summer of 1831.

"Schooners in the Cod fishery 32, averaging 61 $\frac{1}{2}$ tons, employing eight men each, and landing 19,165 quintals of fish.

"The number of barrels of Mackerel inspected this season is 3183.

"To the inhabitants of the town the Cod fishery is an object of primary importance. To some it has been a source of wealth, and to multitudes of a comfortable, cheerful living." pp. 341, 342.

The ecclesiastical history takes up forty-eight pages, and is an agreeable portion of the volume. The colonists repudiated the name of Brownists when they first came over; but they had none but lay preaching, till John Lyford, of unhappy memory and reputation, came to the country in 1624. No minister was settled till 1629, when Mr. Ralph Smith, a man of a well-considered religious character, but of feeble intellect, was called to the office. From a mortifying sense of his own incapacity he resigned in a few years, and gave place to the celebrated Roger Williams. Since then they have had divers worthy pastors, but have of late years suffered, like the rest of New England, from the unnecessary multiplication of religious societies.

Plymouth has produced many excellent men in church and state; among whom we will mention the names of Alden, Bradford, Cotton, Cushman, Faunce, Fuller, Goodwin, Lothrop, Le Baron, Morton, Spencer, Thomas, Watson, Warren, Winslow, — of several of whom we should be well pleased to speak at some length, could we step over our prescribed limits. And we must also, however reluctantly, pass by the *Rock*, the *celebrations*, and several other matters which are deserving of notice and of qualification.

Dr. Thacher writes *con amore*; he is evidently full of his subject, and dwells upon it with great satisfaction. He reveres the memory of the fathers of New England, and takes a just view of the important relation in which they stood, not merely to their own immediate posterity, but also to the community at large. He values the institutions they established and the general polity of their government, and has that antiquarian zeal that seems to belong to almost all who live and breathe within the limits of the Old Colony. We hope that men well qualified for the task may be found in all the towns, who shall give the history of those little republics. This, faithfully done, would furnish large aid to the general historian in compiling a history of the Commonwealth, and would contribute to the entertainment and in-

struction of the inhabitants of the respective towns by the great fund of interesting detail that would thus be furnished.

ART. XIII. — *The Heidenmauer, or the Benedictines. A Legend of the Rhine.* By the Author of "The Prairie," "Red Rover," "Bravo," &c. Philadelphia. Carey & Lea. 1832. 2 vols. 12mo.

MR. COOPER has again changed the scene of his literary labors, and from the canals and lagoons of Venice we are transported to the romantic and ruin-crowned shores of the Rhine, and made contemporary with Luther and his early labors in the cause of the Reformation. Besides giving an interesting narrative, and delineating the outward form and habits of past times, with an exhibition of the spirit of the actors in those times, both as influenced by and operating upon the circumstances around them, the author proposed to himself to afford an exhibition of moral influence and action, applicable to all times. Thus he says at the close of the work :

"Our object has been to show by a rapidly traced picture of life, the reluctant manner in which the mind of man abandons old, to receive new impressions, the inconsistencies between faith and practice, the error in confounding the good with the bad in any sect or persuasion, the common and governing principles that control the selfish under every shade and degree of existence, and the high and immutable qualities of the good, the virtuous, and the really noble."

Some exhibitions of this kind we indeed noticed in reading the work, but not by any means answering either in number or prominence to the after-disclosure just recited, which we therefore think would have been better if less pointed; since it is likely to reduce the reader to the alternative, either of accusing the author of failure, or of suspecting his own want of proper discernment while perusing the work. Which of the two would be chosen, it seems needless to state. It would probably have been better, to make no such avowal at all, but to leave the public to judge of the author's views and intentions by their execution; letting those, who seek only the amusement of a tale, deem it such, and affording to

those inclined to look beyond the surface of things, the pleasure of discovering for themselves any treasures that might lie more deep. "Good wine needs no bush," and to a well-told fable, a *moral*, to point its application, is rather a tedious and useless appendage.

The story is preceded by a sketch of a tour along the banks of the Rhine, detailing the general features of its scenery, and exhibiting the present appearance of the localities mentioned in the story itself, the materials for which are *professedly* gathered from the garrulousness of a guide, who accompanied the traveller to explore the site of the events therein related.

The great subject of the tale is the jealousy and the conflicting claims to local power and preeminence between the Count of Hartenburg-Leiningen, a feudal Baron or petty sovereign of Germany, and a rich and wealthy community of Benedictines inhabiting the Abbey of Limburg, situated in the immediate neighbourhood of his castle of Hartenburg in a pass of the Harz mountains. The shock given to papal supremacy by the propagation of the opinions of Luther, and the eagerness with which they were embraced by multitudes, encouraged the Baron to push the strife to extremities; and after freeing himself, by success in a drinking match, of an annual tribute of fifty casks of wine to the cellars of the Abbey, he took advantage of the embarrassed condition of the power of his immediate liege lord, the Elector, to lay armed hands upon his spiritual neighbours and late antagonists in hard-drinking. The result was, the dispersion of the community and the destruction by fire of the Abbey. In this exploit he was assisted by the burghers of the neighbouring town or city of Deurckheim, aggrieved, as it fancied itself, in various ways by the exactions and profligacy of the monks of Limburg.

In the minds both of the Baron and his followers and of the inhabitants of Deurckheim, though the faith and reverence once given to the church had been weakened, they were not overcome so far as to make them open adherents of the tenets of Luther; and though the knowledge of these, added to their private griefs and cupidity, emboldened them to persevere in the work of destruction, till it was complete, yet the progress of it was disturbed and partially delayed by the remains of those older feelings; and somewhat of remorse

and spiritual fear and misgivings followed, and even mingled with the exultation of success. In consequence of this, a partial submission subsequently took place on the part of the assailants; and though they would not consent to a restoration of the Abbey, and though, from the troubled state of the times, the ecclesiastical powers did not dare to insist upon it, a compromise was made, whereby the former gave a certain pecuniary compensation to the latter for their temporal loss; and by way of reparation for the insult to their spiritual power, as well as with a calculation for the indemnification of their own souls, in case Luther should be in the wrong, or the burning of churches and the ousting of monks should not be a work acceptable to the Deity, they likewise undertook and performed, through the principal parties concerned and their connexions, a pilgrimage to the shrine of "Our Lady of Ensiedlin," in Switzerland. Having there prayed for the pardon of their sin, and made offerings in token of the sincerity of their repentance, they returned to the peaceable enjoyment of the fruits of the deed.

The underplot of the story consists in the mutual affection of Berethold Hintermayer, a youth of good extraction but decayed fortune, a forester in the service of the Count of Leiningen, and Meta, the fair and gentle daughter of the wealthy Burgomaster of Deurckheim. This love is, of course, almost vehemently opposed by the father, but encouraged by the mother of Meta, who had been from early youth the attached friend of the widowed mother of Berethold, and loved this last almost as her own child. The great interest of this portion of the tale turns upon the supposed death of Berethold, believed to have perished in the burning church of Limburg, while endeavouring to rescue a fanatic monk, who, exposing upon the altar the mass of trumpery to be found in most Catholic churches of Europe under the name of *relics*, hoped thereby, with the aid of his prayers, to work a miracle for the safety of the building and the destruction of its assailants. The monk perished in the flames, but Berethold was saved, though injured in the fall of the burning roof, by hiding himself in the vault. Being discovered there by the monks, he was carried off and carefully attended, but obliged to promise concealment for a time, in order, as it afterwards appeared, to assist

unconsciously in some crafty devices of the fathers to work upon the superstitious fears of their enemies.

There is also a sort of a third by-plot, consisting in the appearance (just before the time when the story commences, in the vicinity of the scene) of an anchorite, who takes up his abode in an ancient ruin, originally a Roman outwork, and afterwards a camp of the Huns under Alaric, popularly known as the Heidenmauer, whence this name is given to the tale. This anchorite was a German count, originally a betrothed lover of Ulrike, Meta's mother, discarded by her and obliged to fly from his country for a time in consequence of an act of impiety. Several mysterious interviews take place between him and his former love and the hero and heroine of the piece, and he is in the end the means of procuring the union of the two last, by making Bercthold rich enough to overcome the old Burgomaster's only objection, — want of wealth.

Such are the materials of the work, a few subordinate personages make their appearance, illustrating the different varieties of human character, under the same general state of things, — a priest who is mild, pious, and liberal, — a French Abbé who is a coxcomb and a dupe, — a Knight of Rhodes who is little troubled with principle, — a clown who is a knave, — an artisan, deputy of the Burgomaster, whose wit lies in the strength of his arm, — and a nurse, who, like most of the class, is a tedious, prating old woman, — and a very few others of no peculiar mark or likelihood.

From these materials the author has constructed a pleasant story, exhibiting, we should think, with sufficient fidelity the general character of the rude manners of the times in the rude places where the scene of the narrative is laid. It also exhibits accurately enough the fluctuations of feeling and opinions in the minds of the ignorant upon important subjects, where new views are presented in opposition to early belief and long established habits, and shows how one or the other may be made to preponderate by the aid of the adventitious circumstances of fear, hope, and interest. Thus far the avowal of the author's intentions is sustained by the contents of his work, though in no very striking or profound manner, nor with much discrimination in individual character or great evidence of deep insight into the workings of the mind.

In vivid description and deep interest "*The Heidenmauer*"

appears to us to be far behind any of our author's previous productions since "The Spy"; there is enough indeed of these to keep the minds of most readers from flagging over the perusal of the work, but not enough to produce that excitement which it is the province of the master-spirits in fiction to create, and which the writer has before shown himself so capable of raising. He must not, therefore, be disappointed, if some, missing this pleasureable feeling, accuse him of dulness and failure.

There is a strong nationality about Mr. Cooper; and in all his writings on foreign subjects, his country and his countrymen seem to be ever present to his mind as subjects of favorable contrast, or of information as to the realities of other lands and the good fortune of their own condition. This feeling is a natural and laudable one, and we would rather cherish than condemn it; yet we would also counsel a less open and direct avowal of it, and a less pointed comparison. In describing things not familiar to Americans, it is hardly necessary to spend a page or two in stating this fact, and in apologizing for entering into detail. The detail itself, if graphically executed and by well selected touches in what is really important or distinctive, will convey to them equally well, without the preamble, the information that such things are not familiar to them, as well as the information of what the things are; and will be much less likely to be tiresome to his European readers, in whose favor towards him we rejoice. The same mode will equally serve to apprise us of our own advantages, without awakening foreign jealousy against himself. In the present work, we think, there is in several places a little too much of this preliminary matter.

Some faults in Mr. Cooper's style, which have been formerly pointed out, he appears to have corrected; and on the whole the *Heidenmauer* may well be recommended to the public, though we cannot honestly say, that we think it will be so highly acceptable as most of his former productions.

ART. XIV. — *The Life of Benjamin Franklin. Illustrated by Tales, Sketches, and Anecdotes. Adapted to the Use of Schools. With Engravings.* New York. Collins & Hannay. 1832. 16mo. pp. 180.

WHOEVER prepared this work for publication, surpasses in effrontery and recklessness of character any self-styled author or editor who has come within our notice in this age of literary charlatanry and imposture, in every thing except the withholding of his name.

1. The book is lettered on the back of the cover "Parley's Franklin." 2. In the title-page we are told that the Life is "Illustrated by Tales, Sketches, and Anecdotes." 3. It is "entered according to Act of Congress, by Samuel G. Goodrich, in the Clerk's Office," &c. 4. In the "Preface" which "will explain the plan of the series of which this is the third volume," (the Life of Columbus and the Life of Washington having preceded it) it is stated that, "in the preparation of the work, the author [*mark that, — the author*] has sought to adapt it to youth, by the use of a simple style, and by the introduction of many illustrative tales, sketches, anecdotes, and adventures. Questions [altogether worthless] for examining the pupils are printed in the pages, which may be used, or not, at the choice of the Teacher."

Now for the plain truth: The work before us is an abstract, with slight verbal alterations, from "Memoirs of the Life and Writings of Benjamin Franklin, LL. D., F. R. S., &c. Written by himself to a late period, and continued to the time of his death by his Grandson, William Temple Franklin. London, 1818."

We subjoin a few parallel passages from the two works, making our references to the pages of the "Memoirs," in the London edition, 4to. 1818.

The first passage is an *anecdote*, for the *introduction* of which we are indebted to the *author* of the "Life," in the same way as we are for that of all the "tales, sketches, anecdotes, and adventures" in his book, except, we believe, that of Franklin's strange visit to his mother. Our readers will see the kind of merit which belongs to the *author*, for the *introduction* of his *illustrations*.

"There was a salt marsh which bounded part of the mill-pond, on the edge of which, at high water, we used to stand to fish for minnows. By much trampling we had made it a mere quagmire. My proposal was to build a wharf there for us to stand upon, and I showed my comrades a large heap of stones which were intended for a new house near the marsh, and which would very well suit our purpose. Accordingly in the evening, when the workmen were gone home, I assembled a number of my play-fellows, and we worked diligently like so many emmets, sometimes two or three to a stone, till we brought them all to make our little wharf. The next morning the workmen were surprised at missing the stones which formed our wharf. Enquiry was made after the authors of this transfer, we were discovered, complained of, and corrected by our fathers; and though I demonstrated the utility of our work, mine convinced me that that which was not honest could not be truly useful." *Memoirs*, p. 7.

We might make similar parallel selections, taking almost every successive page of "Parley's Franklin" and tracing it in the "Memoirs," always excepting the well-known story of Franklin's strange visit to his mother. The following extract shows how fully Franklin's own account of the establishment of the Philadelphia Library is confirmed by the researches of the *author* of the "Life."

"At the time I established myself in Pennsylvania, there was not a good bookseller's shop in any of the colonies to the southward of Boston. In New York and Philadelphia, the printers were indeed stationers, but they sold only paper, &c., almanacks, ballads, and a few common school-

"6. There was a salt-marsh which bounded part of the mill-pond, on the edge of which the boys used to stand to fish for minnows. They had trampled it so much, however, as to make it a mere quagmire. Franklin proposed to his friends to build a wharf there, for them to stand upon; and showed them a large heap of stones which were intended for a new house near the marsh, and would answer their purpose exactly.

"7. Accordingly, that evening, when the workmen were gone home, he assembled a number of his play-fellows, and they worked diligently, like so many emmets, sometimes two or three to a stone, till they had brought them all to make their little wharf. On the next morning the workmen were surprised on missing the stones. The authors of the removal were detected, complained of, and punished by their parents. Franklin attempted to show the usefulness of their work; but his father took that occasion to convince him that *that which was not truly honest could not be truly useful.*" *Life of Franklin*, p. 13.

"Chapter VII. — 1. At the time Franklin first established himself in Pennsylvania, there was not a good bookseller's shop any where to the south of Boston. In New York and Philadelphia, the printers were stationers, but they kept only paper, almanacs, ballads, and a few common school-books.

books. Those who loved reading were obliged to send for their books from England: the members of the Junto had each a few. We had left the ale-house, where we first met, and hired a room to hold our club in. I proposed that we should all of us bring our books to that room; where they would not only be ready to consult in our conferences, but become a common benefit, each of us being at liberty to borrow such as he wished to read at home. This was accordingly done, and for some time contented us: finding the advantage of this little collection, I proposed to render the benefit from the books more common, by commencing a public subscription library. I drew a sketch of the plan and rules that would be necessary, and got a skilful conveyancer, Mr. Charles Brogden, to put the whole in form of articles of agreement to be subscribed; by which each subscriber engaged to pay a certain sum down for the first purchase of the books, and an annual contribution for increasing them." *Memoirs*, pp. 63, 64.

One extract more we give, which we find in the continuation of Franklin's Memoir by his grandson, — being a part of Dr. Stuber's account of Franklin's Electrical experiments for proving the identity of electricity and lightning.

"The plan which he had originally proposed, was, to erect on some high tower, or other elevated place, a sentry-box, from which should rise a pointed iron rod, insulated by being fixed in a cake of resin. Electrified clouds passing over this, would, he conceived, impart to it a portion of their electricity, which would be rendered evident to the senses by sparks being emitted, when a key or knuckle, or other conductor was presented to it. Philadelphia

Those who loved reading were obliged to send for their books from England.

"2. The members of the Junto had, each of them, a few volumes. They had hired a room, in which to hold their meetings, and Franklin proposed that they should all bring their books to that room. In this manner they would not only be ready for them to consult and refer to, but would become a common benefit, by allowing each one to borrow such as he wished to read at home.

"3. This was accordingly done, and for a while answered their purpose very well. Finding the advantage and convenience of this little collection, Franklin proposed to render the benefit more general, by commencing a public subscription library. He drew a sketch of the plan and rules that would be necessary, and had them put into the form of articles to be subscribed. By these articles, each subscriber agreed to pay a certain sum for the first purchase of the books, and a yearly contribution for increasing them." *Life of Franklin*, pp. 57, 58.

"9. The plan which he had first proposed was, to erect a box on some high tower or other elevated place, from which should rise a pointed iron rod. He thought that electrified clouds, passing over it, would impart a portion of their electricity, which would be made evident by presenting a key or the knuckle to it. There was at this time in Philadelphia, no opportunity of trying an experiment of this kind. But while Franklin was waiting for the erection of a

at this time afforded no opportunity of trying an experiment of this kind. Whilst Franklin was waiting for the erection of a spire, it occurred to him, that he might have more ready access to the region of clouds by means of a common kite. He prepared one by attaching two cross sticks to a silk handkerchief, which would not suffer so much from the rain as paper. To his upright stick was affixed an iron point. The string was, as usual, of hemp, except the lower end, which was silk. Where the hempen string terminated, a key was fastened. With this apparatus, on the appearance of a thunder-gust approaching, he went out into the commons, accompanied by his son, to whom alone he communicated his intentions, well-knowing the ridicule which, too generally for the interest of science, awaits unsuccessful experiments in philosophy. He placed himself under a shed to avoid the rain. His kite was raised. A thunder-cloud passed over it. No sign of electricity appeared. He almost despaired of success; when suddenly he observed the loose fibres of the string to move towards an erect position. He now presented his knuckle to the key, and received a strong spark." *Memoirs*, p. 174.

spire, it occurred to him that he might have a more ready access to the clouds by means of a common kite.

"10. He prepared a kite by fastening two cross sticks to a silk handkerchief, which would not suffer from the rain so much as paper. To the upright stick he affixed an iron point. The string was, as usual, of hemp, excepting the lower end which was made of silk, because this substance does not give a free passage to the electricity.

"11. With this kite, on the appearance of a thunder-storm, he went out into the commons with his son, to whom he had communicated his intentions. He placed himself under a shed to avoid the rain; his kite was raised—a thunder-cloud passed over it, but no sign of electricity appeared. The experiment had almost been given up in despair, when he perceived, in the loose fibres of the string evident appearances of electricity. By continued observation the fact was most clearly proved; and the honor of establishing the sameness of electricity and lightning was won by Franklin." *Life of Franklin*, pp. 93, 94.

This is a fair specimen of the book, except a small portion of the latter part, in which Franklin's diplomatic history is condensed into a small compass, and expressed in the editor's own phraseology.

Now would any unsuspecting reader imagine from the manner in which this work is brought before the public, that it has become lawful property by the artifice of changing the first person of the pronoun into the third? or by culling from a large work, with slight alterations in the language, what suited the proprietor's purpose? If such a property be the legitimate result of the enactment of the national govern-

ment "for the encouragement of learning, by securing the copies of books to the authors and proprietors of such copies," the Lord deliver us from such enactments and such aids to learning, and leave us rather to the laws prescribed by public opinion and common honesty. Let us have no subterfuges. Let the purchaser know for what he pays his money. And let not a pretended author of the "Life of Franklin" tell us that he has "sought to adapt it to youth by the use of a simple style, and by the introduction of many illustrative tales," &c., when the style and the illustrations are those of the great philosopher himself who is thus commemorated. The injury in the present case is an offence against public morals; but the same kind of appropriation of the literary labors of others may be a very serious injury to personal property. And if there is any kind of forgery or theft beyond the reach of legal technics, we trust it will not, when nakedly exposed, escape the tribunal of general opinion, whose laws, we hope, are founded in true honesty, and interpreted in conformity to the golden rule of our Saviour.

ART. XV. — *An Address delivered at the Introduction to the Franklin Lectures, in Boston, November 14th, 1831.*

By EDWARD EVERETT. Boston. Gray & Bowen. 1832. 8vo. pp. 24.

AFTER speaking of the "general plan" of the "Franklin Lectures," Mr. Everett proceeds to reply to the question, "*Why* should we endeavour to cultivate and inform our minds by the pursuit of knowledge?" To this question his answer is, that we should seek to do it "as the great means of happiness and usefulness." He contents himself with a brief enumeration of particulars to show that knowledge is a source of happiness. As a source of usefulness, he speaks of the influence which one acquires by knowledge over his fellow-men, of the command which it gives over the best exertion of the bodily powers, over the elements and external nature, and, above all, of its salutary effects upon the moral condition as contrasted with the deplorable evils of ignorance. He takes care to show that his remarks on the beneficial effects of knowledge in the particulars which he indicates and exemplifies, do not apply merely to those who

are set apart for literary pursuits, for to professional men, or men of leisure, — since “mind is in all men, and in every man, the same active, living, and creative principle ; — the man himself.”

The several topics are brought home to the hearer or reader by means of the author's usual felicity of illustration, in which he traces, in brief and distinct lines, the discoveries, the inventions, and schemes of practical beneficence, which have proceeded from men under circumstances not peculiarly propitious, a due share of them belonging to our own country.

ART. XVI. — *The National Reader ; consisting of Selections, adapted for Rhetorical Recitations, &c.* Third Edition. By C. D. CLEVELAND, Professor of Languages in Dickinson College. New York. N. & J. White. 1832. 12mo. pp. 297.

WE have so many Readers and Speakers, and of so respectable a character, compiled by our own countrymen, that we are not ready at once to fix the comparative claims of the volume we have just named. The selections are good, various, of suitable length, and well arranged, and occasionally illustrated by historical or other explanations. The extracts from political speeches give a very tolerable view of the different arguments upon some great constitutional questions that have been agitated from the time of the convention in 1787 ; and they are among the best specimens of the Deliberative Eloquence of the United States. We have not examined carefully the practical passages ; but we hope, and have reason to believe, that the Text is good and un-mutilated, an excellence not to be lightly estimated by those of us who cannot unlearn in their mature years the false readings of Shakspeare and others which they were brought up in at school. The department of Dialogues is rather meagre, and yet perhaps ought to be the fullest of any, in order to make skilful readers. Dialogues help to save us from monotony, and a declamatory manner, and they both require and assist discrimination. It is a hard exercise for a boy, but one of the best, to read and speak the different parts himself. Mr. Dillaway's “Classical Speaker,” one of the best collections, is chiefly composed of Dialogues.

We care not how many books of the kind we have. Whether "Classical," or "American," or "National," or "English," or of whatever title, if the compilers only show as much taste, judgment, and liberal spirit as have distinguished those which of late years have proceeded from the press.

ART. XVII. — *Progressive Exercises in English Composition*. By R. G. PARKER, Principal of the Franklin Grammar School. Boston. Lincoln & Edmands. 1832. 12mo. pp. 107.

THE design of the author of this work is to assist the pupil in his first attempts in composition, by furnishing him with the means of overcoming the difficulty of obtaining ideas and of expressing them. To accomplish these ends, he begins with giving one or more significant words, and then phrases of two or more words, which the pupil is to use in sentences of his own forming. The learner is next to supply words omitted in examples of incomplete sentences; then to vary the arrangement of the members of a sentence, the manner of connecting them, and the mode of expression. And thus the author proceeds by gradations to the higher principles of syntax, and to the rhetorical rules for acquiring a good style, by means of defective examples, which the pupil is to fill up.

So far as Mr. Parker's method shall prove to be a lure or an encouragement to a beginner, in getting into the mysteries of sentence-making, we shall regard his work as highly praiseworthy. How far it is adapted to the accomplishment of the author's purpose, experience must decide.

ERRATA IN NO. X.

Page 320, line 7, for *ammonia* read *alumina*
" " " 30, " *philosophers* " *philologists*

INTELLIGENCE.

LIBRARY OF HARVARD UNIVERSITY.

THE following plan was proposed to assist in promoting the growth of the Library, and addressed to the Graduates of the University, by one of their number, on Commencement day, August 29, 1832.

It is well known to you, that the *Library* of our Alma Mater, highly valuable as it is for one of its extent, is not sufficiently large to furnish all those aids and resources in science and literature, which the present advanced state of our country and the wants of our learned men require.

Attempts have been accordingly made, of late years, by the governors of the Institution to supply this deficiency; and much has been effected by their zeal and liberality. But more, much more, remains to be done, before we shall be put in possession of all the works of value which are deemed an indispensable portion of all public libraries in the old world. It is a fact, as our scholars to their great disappointment daily experience, that whenever one sits down to investigate with exactness and care, any point in science or literature with those aids only which he can command in our present library, he soon finds his progress seriously impeded, if not absolutely arrested, by the want of books. It was the remark of our eminent American statesman, Ames, thirty years ago, (which, however, he would essentially qualify at the present day,) that "all the libraries in the United States could not have furnished the books which Gibbon found it necessary to use in writing his Roman History alone."

A plan is now submitted to your consideration, for coöperating individually in making regular and constant additions to the University Library. It was suggested to the present writer by the following circumstance. A learned graduate of the University, who now resides in Boston, and holds an important judicial office under the United States, has been in the practice of sending to the Library every year since he took his degree, a copy of some work which was not already to be found in it; and he has this year sent his *fiftieth* donation.

From this instance we can easily calculate the vast accession which would in this mode have been made to the library, if all the graduates of our Alma Mater from his time to the present had annually made the same filial offering. If one thousand had done it, we should at this moment possess a library of more than double the size of our present one! But, as this loss cannot now be retrieved, let us see what can be done for the future.

By the last triennial Catalogue, published in 1830, there were one thousand eight hundred and seventy-four surviving sons of the University. If we assume, that only one half of the living graduates (which in round numbers we may state at a thousand for the next thirty years) should be able or inclined to present only a single volume annually, we should obtain the important addition of a *thousand volumes* a year to the library. This, in the course of one generation, or by the time that the graduates of this day will attend at the Commencement Exercises of their sons, would augment the present library to double its present size. If, however, any donors should not limit themselves to a single volume, but should occasionally give more, the increase will be proportionally more rapid.

The basis of the proposed plan is, as you perceive, to make donations of such works of value as are not already in the library. But, as it may often be impracticable to know with certainty whether a particular work already belongs to the library, I would propose, that every one should nevertheless send his donation (which I assume to be some work of intrinsic value) with permission to the College Government to exchange it for some one which is not in the library; in which case the work thus substituted should be recognised and marked as the donor's present.

The details of this plan need no particular exposition. The books might be conveniently transmitted to the Librarian every Commencement; and the donors would always be informed of the reception of them without delay; it being now an established practice to acknowledge formally, by a printed letter, signed by the President and countersigned by the Librarian, every donation whatever, from the most important to the most inconsiderable.

The operation of this plan may perhaps to some persons appear to be too slow; but it should be kept in mind, that it is only intended as *auxiliary* to the more effective measures of the Government of the University. That the public libraries of our country must be materially enlarged, if we would aspire to any literary reputation abroad, cannot be denied; the best mode of accomplishing it may deserve consideration. I have proposed the present plan merely as subsidiary to the general object.

Si quid novisti rectius istis,
Candidus imperti; si non, his utere necum.

RÂLES DICTIONARY.

There is now in the press of E. W. Metcalf & Co., printers to the University, a Dictionary of the Norridgwock, or rather Abnaki Language, which has been long preserved in the Library of Harvard College, and which is to be published in the "Memoirs of the American Academy."

The following bibliographical account of the work is abstracted from the Appendix to a communication of John Pickering, A. A. S., "On the Adoption of a Uniform Orthography for the Indian Languages of North America." (Memoirs of the American Academy, Vol. IV. Part II.)

"The author of the Dictionary, Father *Sebastian Râle* (or *Rasles*, for the name is written both ways) was one of the Jesuit Missionaries, and came to New England in the year 1689. He resided with the Indians principally at a settlement called *Norridgewock* (which he calls *Nanrantisouak*) on the river *Kennebeck*, upwards of thirty years, and was killed in a battle between the Indians and English in 1724. [A short but interesting memoir of this able missionary was lately published by the Rev. Thaddeus M. Harris, D. D., in the "Massachusetts Historical Collections," Vol. viii. Second Series, p. 250.]

"The MS. is a quarto volume and in the hand-writing of *Râle* himself. On the first leaf is the following note :

"'1691. Il y a un an que je suis parmi les sauvages, je commence a mettre en ordre en forme de dictionnaire les mots que j'apprens.' Immediately below this there is, in an old hand-writing, the following :

"'Taken after the fight at Norridgewock among Father Ralle's Papers, and given by the late Col. Heath to Elisha Cooke, Esq.

Dictionary of the Norridgewalk Language.'

"The volume consists of two parts, the *first* of which is a *general Dictionary* of the language in French and Indian. This part consists of two hundred and five leaves (as they are numbered) about one quarter part of which have writing upon both sides, and the remainder, upon one side only. The pages are divided, though not with regularity throughout, into two columns; the first of French, and the second of Indian, containing each about twenty-five lines. The *second part* of the volume consists of twenty-five leaves, almost all written upon both sides, and has this Latin title — '*Particulæ*.' In this part the Indian words are placed first, and the author gives an account of the *particulae*, making his explanations sometimes in French and sometimes in Latin.

"So copious a Dictionary, compiled a century ago by a man of acknowledged abilities and learning, and who had resided more than thirty years among the Indians, is one of the most important documents now existing, relative to the history of the North American languages."

The publication of this work is a matter of no small difficulty. Many of its pages have become very indistinct, and some portions almost obliterated by time and exposure. But every thing we are confident will be accomplished which can be compassed by the learning and perseverance of the able scholar to whom we are indebted for our account of the work, aided by the skilful coöperation of the Cambridge Press.

LIST OF NEW BOOKS

FOR OCTOBER, 1832.

- Nicklin & Johnson, Philadelphia.* — A Practical Treatise on the Law of Evidence and Digest of Proofs in Civil and Criminal Proceedings. By Thomas Starkie, Esq., of the Inner Temple, &c. With References to American Decisions; by Theron Metcalf and Edward D. Ingraham. Fourth American Edition, with Notes and References to the English Common Law Reports. 3 vols.
- Thomas S. Ash, Philadelphia.* — The Pearl; or Affection's Gift for 1833. Nine Splendid Engravings; a Christmas and New Year's Present.
- J. & J. Harper, New York.* — Sketches from Venetian History. In two volumes, being Nos. 43 and 44 of the Family Library.
- A History of the American Theatre. By William Dunlap, Vice-President of the National Academy of Design; Author of "Memoirs of G. F. Cook"; "Biography of C. B. Brown," &c.
- Charles S. Francis, New York.* — A New Literal Translation of Longinus on the Sublime; for the Use of Schools, Colleges, and Universities. Illustrated with Notes, Original and Select. By a Graduate of Trinity College, Dublin.
- G. & C. & H. Carell, New York.* — The Evidences of Christianity in their External Division; exhibited in a Course of Lectures, delivered in Clinton Hall, in the Winter of 1831-1832, under the Appointment of the University of the City of New York. By Charles P. M'Ilvaine, D. D., Rector of St. Ann's Church, Brooklyn, Professor of Revealed Religion and of Sacred Antiquities in the University of New York.
- James Connor, New York.* — The New Universal Gazetteer or Geographical Dictionary. By Edwin Williams, Author of "The New York Annual Register."
- Collins & Hannay, New York.* — Letters on Cholera Asphyxia, as it has appeared in the City of New York; addressed to John C. Warren, M. D., of Boston, and originally published in that City. By Martyn Paine, M. D.
- The Life of Benjamin Franklin. Illustrated by Tales, Sketches, and Anecdotes. Adapted to the Use of Schools. With Engravings.
- C. S. Williams, New Haven.* — A New General Atlas. Comprising a Series of Maps, representing the Grand Divisions of the Globe, together with the several Empires, Kingdoms, and States in the World.
- E. Merriam & Co., Brookfield.* — A Manual of Family Prayers. Prepared by the Worcester West Association.

- Flagg & Gould, Andover.*—A Commentary on the Epistle to the Romans, with a Translation, and Various Excursus. By Moses Stuart, Professor of Sacred Literature in the Theological Seminary at Andover.
- E. W. Metcalf & Co., Cambridge.*—A Letter addressed to the Rev. Samuel Lee, Minister of the Evangelical Church in Sherburne. By Amos Clarke, Minister of the First Parish and Church in Sherburne.
- Brown, Shattuck, & Co., Cambridge.*—The Lives of Donne, Wotton, Hooker, Herbert, and Sanderson. By Izaak Walton. With some Account of the Author and his Writings. 2 vols.
- Gray & Bowen, Boston.*—The American Almanac, and Repository of Useful Knowledge, for the Year 1833.
- The Token and Atlantic Souvenir, for 1833. With Twenty Engravings. Edited by S. G. Goodrich.
- Unitarians Entitled to the Name of Christians. By Joseph Hutton, LL. D. An Address delivered as the Introduction to the Franklin Lectures, in Boston. November, 1831. By Edward Everett.
- Leonard C. Bowles, Boston.*—Illustrations of Political Economy. No. 3, Brooke and Brooke Farm, a Tale. No. 4, Demerara, a Tale. By Harriet Martineau. Author of "Times of the Saviour," &c. 2 vols.
- Perkins & Marvin, Boston.*—Manual of Christian Psalmody: a Collection of Psalms and Hymns for Public Worship.
- Hilliard, Gray, & Co. Boston.*—Reports of Cases Argued and Determined in the Supreme Judicial Court of Massachusetts. By Octavius Pickering, Counsellor at Law. Vol. X. No. 1.
- Greek and English Lexicon; principally on the plan of the Greek and German Lexicon of Schneider, &c. By James Donnegan, M. D. 2d American Edition, from the Second London Edition, revised and enlarged, by R. B. Patton, Professor of the Greek Language in Princeton College.
- Carter, Hendee, & Co., Boston.*—Ladies' Family Library. Vol. 2. The Biographies of Lady Russell and Madame Guyon. By Mrs. Child, Author of "Hobomok," "The Mother's Book," &c.
- New System of Book-Keeping, suited to the Business of Traders, Farmers, and Mechanics; mostly by Single Entry, and designed for Schools. To which is added a Key to certain parts of "The Mercantile Arithmetic." By Michael Walsh, A. M.
- Stimpson & Clapp, Boston.*—A Fireside Book; or the Account of a Christmas Spent at Old Court. By the Author of "May You Like It."
- Speech of the Honorable Daniel Webster at the National Republican Convention at Worcester, October 12, 1832.
- Benjamin A. Greene, Boston.*—Aunett's Warrington. A Sequel to the "Black Velvet Bracelet."
- S. Burdett & Co., Boston.*—Fábulas Literarias de D. Tomas de Iriarte.—El Sí de las Niñas de D. Leandro Moratin.—Literary Fables of Don Tomas D. Iriarte.—The Consent of the Young Ladies. By D. Leandro Fernandez De Moratin. Prepared for the Use of Schools and Colleges. By F. Sales, Instructor of French and Spanish in Harvard University, Cambridge.
- Clapp & Hull, Boston.*—Familiar Lessons in Mineralogy and Geology, designed for the Use of Young Persons and Lyceums. By Jane Kilby Welsh, Author of "The Pastime of Learning, with Lessons in Botany." Vol. 1.

NOTE.—The Editor of the *AMERICAN MONTHLY REVIEW* acknowledges his obligations to many publishers for presenting him with recent works for examination, and for notice in his Journal; but his wishes and expectations are far from being fulfilled in regard to the extent of the information which he receives of new publications, which often comes tardily, or accidentally. If publishers at a distance would send their books for the Editor, addressed to the care of Hilliard, Gray, & Co., they would be speedily noticed in the Review; or if, not doing this, they would forward to the publishers of the Review full titles of such books, by the middle of each month, they would be immediately inserted in the "List of New Books."
